

The Flower of Phisicke.

**V**Wherein is perfectlie  
comprehended a true introduction and  
method for mans assured health: with  
three bookes of Philosophie for the due  
temperature of mans life. In which easily  
may be perceiued the high & won-  
derfull workes of God in the  
gouernance of all  
things.

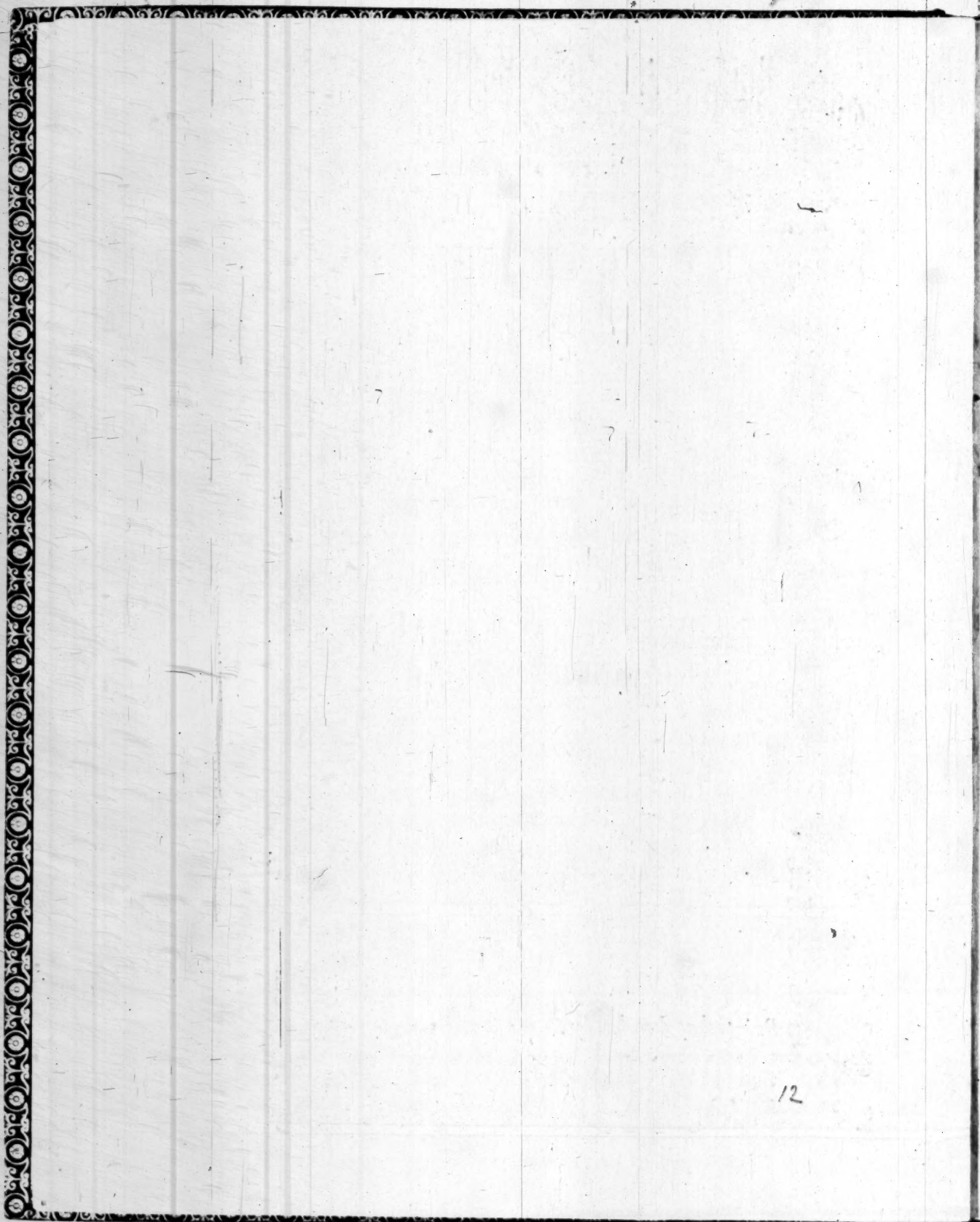
**W**ritten by W. C. as a glasse  
of true know'edge for the better  
direction of al willing & ver-  
tuous practitioners.

*Non est viuere, sed ualere uita.*



Printed at London by Roger Ward 1590.

de regimine, sanctitate





TO THE RIGHT WORSHIPFULL SIR  
John Rooper knight, of Lynsted parke in Kent, pencioner  
to the *Queenes most excellent Maiestie*, and one of the  
Prothonotaries to her Maiesties highnesse honourable  
court of the Bench at Westminster W. C. wi-  
sheth long life, increase of worship  
and continual health.

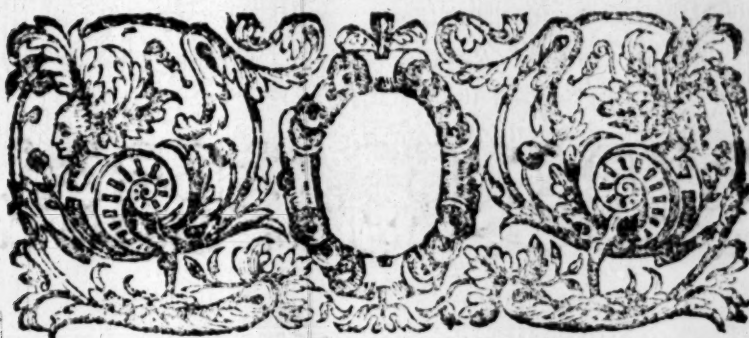


Haue yvell regarded manie out-  
ward testimonies (right worship-  
full) from your invuarde desire,  
freely addressed towarde learning and vertue: And for the con-  
tinuall exercise of those indowve-  
ments in you, am mooued the ra-  
ther to iudge, that God bleisseth you  
in Iacob, and the vworld loueth you  
vvith Solon For as you haue attained high preheminen-  
ces in this life, you do not possesse nor inioy the, vvith *Cra-*  
*tes* the Philosopher, otherwaies then gods vvill and plea-  
sure hath allotted you, preferring a contēplatiue care, be-  
yond the transitorie reach thereof. Therefore I might the  
more boldly vtter your Heroycall life to be matched and  
performed vvith the good indeuours of that noble knight  
Scipio Affricanus, for vvwhose behalfe Lelius, in the best de-  
gree dischargeth his dutie, and in three respectes aduan-  
ceth before the senat, the chiuallrie of his noble knight-  
hoode, As chiefly his loue to the senat, with deare fauour,  
and manie hard aduentures, for his countrey, and firme  
heart to the oppressed: so likewise, you are nothing infe-  
riour to *Scipio* in faithfull heart towarde your prince and  
countrey, haue purchased an endlesse solace to your in-  
ward soule thereby. And therewithall doe extend your  
readie benignity, and familiar friendship for incoraging of  
the better sorte, so your good aduise neuer faileth to ad-  
monishe

*The Epistle Dedicatorie.*

monifie the worser sorte. And as the tree of vertue hath sprong vp vvith you and your house, so there isa most desired hope amongst all good men, that it may flourish and bring forth fruits for the benefite of the Common wealth, to the end of the worlde. Then lastly, touching the true sympathie of my heart, which in double duetic, I and mine doe owe vnto you and your house, may not vvithout some due knowvledge, and sincere seruice, pretermit to expresse in the course of this my life, by executing some thankfull action for the same. Having therefore at this present presented and preferred vnto your worshipfull discretion, all the whole counsels and high iudgementes of Phisicke, written by those monarche Phisitions of the world, Galen, Hypocrates, Auycen, and Dyoscorides, with three bookes of Philosophie, comprehending the admirable workes of nature in the frame of all liuing things: In reading hereof you shall find most rich treasures, discovered from a fruitfull soile, A pure vvater running from a cleare fountaine, And most sweet flowers, from the pleasant garden of humane and liberall arts. The condignitie thereof hath had a right vse and free permission for many hundred yeares before, although I haue at this present, broke the yce, and smoothed the path from the greeke and Latine, so that euerie reasonable practitioner may make safe enteraunce into the bodilie health of man thereby. Beseeching your worshippe to make acceptation thereof, and pardon my boldnesse: committing your health, long life and prosperitie to bee continued and blessed by him that gouerneth all things by the instinct order of diuine power.

*Your Worships in all humble deesie  
William Cleuer.*



# TO THE READER.



Or that in this our age,  
 sundry strange alterations  
 in the elements distraming  
 the bodily health of man  
 vppon earth with manie  
 vnusuall corruptions: and  
 also for that man hath a  
 proper inclination to grosse  
 libertie, contagiously nou-  
 rishing manie vncleane diseases in him selfe as a  
 venemous serpent in his own bosome, for remedy  
 whercof, as for the diligence and carefull further-  
 vance of manie vnskillfull practitioners, with  
 whome the world is overcharged. I haue put  
 forth this generall worke for the benefite of the  
 common-wealth: and what profite may ensue  
 heereof, time approueth the same: Remembring  
 the olde prouerbe, *Vino vendibili, non est opus sus-  
 pensa hedera.*

Fare you well.



In Cleueri Medicinam

*Artis Appollinea multum studiosa inuentus  
Hippocrati debet: plura, Galene, tibi:  
Plurima Cleuero, quia libro claudit in vno  
Hippocrates quicquid, sine Galenus habet.*

Iohannes Downe.



# A generall Diet both for sicknes AND HEALTH.



In all former ages to this present time, in which we now live, the opinion of writers was neuer doubted of, whether abstinence or fulnesse did ouercharge or moste offend bodily health: And neuer yet found out to the contrarie, but that euery degree of the world, haue both felt and confessed, eyther of them in their excesse, were sharpe and expresse enemies both to the lawe of nature, and bodilie temperance of this life. Yet seeing both the learned as the vnlarned, although with difference, had rather offend both the sound as the sicke, with the immoderate saturitie, then with sparing abstinence, for which cause in ministring of medicines it were needefull to shewe their inconuenience on eyther side. A full and satisfied bodie is chiefly preserued, fortified and continued with strength and flourishing liuelihood by wholesome Iulepes and such like, clarified potions according to the property of the sicknesse. And a penurious bodie is weakened, punished, exhausted, and oftentimes perissheth in most sharpe agories, except it be comforted, preserued and renewed by some restible electuaries and such like. And surely such bodies which are perfect vnder temperance and strength, if at anie time they be dis tempered with griefe or sicknes, may forthwith be tempered, seasoned & salued by medicinal help: for medicine most of al reioyceth to shew forth power & work high effects in a strong nature. Certainly Auycen hath a very secret and metaphisicall iudgement heerein, who commandeth that nature and medicine, whether in strength or weaknesse, be alwayes vnited, and neyther in health nor sicknesse do dissociat, but solutiue medicines, especially ought to be of diuers natures, conuenient and agreable for their propertie, in euery seuerall age, and naturall complexion, with their iust and comprehensible maner of dyet to be in like sort obscured

observed therein although most commonly neglected, and that not without decay both to body and health: one and because equall measure of medicine, with equall dyet, and equall disposition, is not added, neither with consideration, of what cause the sickness runneth; whether there be a likelihood therein to continue for any long time, or shortly to be perfected: or whether it be gentle or sharpe, and whether it consisteth and stayeth in one course, or in heceticall nature continueth: All which as before sayd is betterly respected. Some ancient writers holde in speciall veritie as well in great reading as in principall experience, that headie and stately diseases, happening in the constitution of strong bodies, thinne dyet shal minister best remedie for their mitigation: so when long and languishing sicknesses distemper and vex the body, thinne dyet is verie dangerous. For consider that fulnesse of body in sharpe and sodaine sicknesses is most difficult, putting this difference in either of them: that as continuall fullnesse pestereth and imagereth the disease in a fleshy body to become more stronger, so on the contrarie, if a patient bee incorrupted and infeebled with the feuer Ephimeras or anye such like sickness, surely thinne dyet is not then meete for such a thinne body, seeing strength thereby is decayed, and thorow variable tormentes all the members benomed, the vitall blood corrupted and benumbed, as the spirituall partes of man distracted: the remedie heereof as well to the first as to the last, is to obserue the constitution of the body, that like as hote fires are sonest quenched with cleere and pure water before it excede: so these fleshy rages are subdued, if the extreame thirstinesse of the body thorow colde remedies, bee quieted and mitigated before it stretch to the farthest boundes and becommeth continuall and without remedie. Also a body almost deuoured with emptinesse, and where both nature vigour and blood are quite overthrowne, cannot easily be recovered except by artificiall remedie, and thorow due oportunitie be nursed by: therefore it is a most singular skill commended by the learned writers of all ages, in sickness to preserue and continue nature in her full power and strength. And to comfort, nourishe and increase strength and nature in a body fallen away. For oftentimes a strong body

in sicknesse fauoureth himfelfe, is both familiar and defensible againſt ſickneſſe, reſiſting the aſſaults of many diſeaſes interchaunging in mans life. Whereas a thicke and leane bodie eaſily is vanquiſhed, when both ſickneſſe and penurie, dangerously attempt the ruin and decay thereof. As the deſperate eſtate of man in ſickneſſe, is eyther furthered or hindered by fullneſſe or emptineſſe, ſo will not I confirme, thoſe bodieſ who haue ingroſſed their garbages with exceſſe fatneſſe, and ſtuffed all their members with ſuperfluous humors, as hauing fed vpon ſundry inordinate varieties of meates, or infected with variety of diſeaſes. As they liue without order, ſo I purpoſe not to preſcribe an order, where fatal confuſion hath ouerrun them.

Furthermore, let not the blind ignorance of many bad killfull practitioners be herein pertermited, who ſhould wit, moderate cheriſhing help nature, doe with immoderate chaſing hinder and inflame thoſe hote bodieſ which were before infected by the moſt hot ſeaſons of the yeare. In ſteade of thin nutriment doe ingurge their ſtomackes with thicke ſpices, or drudges of hygh hot and ſubtil operation: whereas in thoſe ſickneſſes regard and view muſt be taken vpon ſundry and ſeueraſſ casualties, which ſtrangely fall out in ſickneſſe that neyther appetite be cloyed, or clogged with ouermuche or ouer little reſection: nor yet that nature be ouerdoxed, eyther by great ſweates, or ouermuch reſiſting, or waſtlinges with the force of ſickneſſe.

Theſe ſtrong diſeaſes moſte commonlie happen vnder a ſwift chylis, whoſe nightie predominacion ouerruleth, diffracteth and diſſeperateth thoſe bodieſ from due temperance, which ſhoulde be thereto ſubiect and framed. Theſe diſeaſes moſt violently and ſwiftly ſettle in the roote of the heart, except prevented and alleviated by preſent medicine, alwell that nature may weaken the force, as diſplace and expell the poiſon of the diſeaſe. And for as much then as it both ingender vpon the liuer, from which place the blood is ſoonest corrupted, and thencewithall draweth and ſtaineth all the inward partes of man: In the end becommeth peſtentiall, and therewithall, the ſenſes thorow the ſame ſo farre overcharged, as that manie times coagulation or deſtruction inuadeth the mind, in the loſſe of life.

The ſtrength of nature furthereth all medicines by a right conſtitution in ſickneſſe.

The pesti-  
lence ought  
to be preven-  
ted before  
root be taken  
at the heart,  
and the me-  
dicine must  
be stronger  
then the dis-  
ease.

The patient  
might be  
nourished  
and measured  
vnder appe-  
tite.

Therefore whosoever desireth to cure these or such like infectious diseases, must chiefly prepare and season the body with waters of cold and naturall hearbes, in the first and second degree, before the disease be possessed: then forthwith flux the body, by some gentle and potative electuarie, in equall and artificiall degree, fauourably casting out the infected humours. Forthwith after these painefull defatigations, let naturall sweate and quiet sleepe, consolidaat and refresh the body, to become more vigent, and the stomache more sharpe. Then next therunto: it were not good, that emptinesse or abstinence were vlied, but to haue sustinance in continuall practise, not of the grossest, but of the chosen sortcs of meates: for if the poores thorow emptinesse, be left open and vnshut, for want of nourishment, to increasse naturall blood and strength, are not onely in danger againe to be corrupted, but doe stain, foyzen and infect others. Then howe grieuous a thing is it, in beholding some bulie medlers, repaying vnto sicke patientes, doe not in anie perfect skil, distinguish vpon the disease, whether there be any crud and rawe matter, or concockt settled in some part of the body: or whether the disease consist and stand at a stay, or increasse: or whether nature be of any forcible power in the body or no: but without searching the cause or vnderstanding the matter of the sicknesse, doe preterre their owne hazard, and exasperating the disease, eyther with fullsome medicine, or grosse nourishment, stuffing their sicke bodies, eyther by enuilement or force. And whereas before they had some abilitie, appetite forthwith wareth wearie and lothesome in them. Galen affirmeth that the perfectest rule to health, is to repressse a cold sicknesse by nourishing foode, so that nourishment and appetite agree. He giueth no such large libertie to the hote diseases: notwithstanding, manie haue aduentured in the greatest heate and trauell of diseases, not onely to purge the bodie, to cut vaines, and let blood, but also haue stifled their bodies, rather with inchaunted meates, then wholesome medicines: and for that nature cannot digest such grosse imperfections, stand in so hard a stay of recouerie, as commonly in the end become inmedicable and mortall. Cornelius Celsus, a most excellent writer, affirmeth that a satietie and fulnesse of meate

meate in sicknesse, is neuer profitable, and therefore to auoyde  
 eyther mischiefe, both appertaine to singular skill. The safest  
 and directest passage, for the vnskilfull phisition herein, is, that  
 the patient rather be continued with a thynne diet, then vnoydered  
 fulnesse, so that he be not ouermuch extenuated.

Galen and Hypocrates both consering together affirme  
 that fasting and thynne diet, doe surely and secretly mortifie such  
 diseases, which happen vnder surfet, or anie other vnoydered  
 and gluttonous meates, and a staying of manie sharpe diseases  
 that followe thereupon. And some high clarkes holde opinion  
 that abstinence ought in time of sicknesse to be guided with di-  
 cretion, and all medicines to be congruent and marchted vnder  
 perfect constitution, and of double operation, which is aswell to  
 comforte nature, as to expell the disease: for if the substance of  
 strength be diminished, and the malice of the disease increased,  
 appetite and nature, are estranged and variable within them-  
 selues. For nature manie times desireth those thinges which  
 appetite abhorreth: the reason is, for that appetite is ouercloyed  
 with diuersitie of meates, and interchaunge of medicines, that  
 both the stomacke and all the lusses of the body incessantly are  
 pursued, fatigated, and improudently throwne vpon many dan-  
 gerous extremities.

Therefore vnder these meane constitutions: whercas tran-  
 quillitie and appetite flourish and beare sway, there is a good  
 and happie expectation: as if the vitall partes be not wearied,  
 the disease may be cured, and the decayed strength by little and  
 little restored. Surely when the heart, thorow ouer great  
 abstinence, is languished, the stomacke cloyed, and the liuer vi-  
 duated and forsaken of the wholsome bloud. All thinges thereby  
 haue lost their naturall and proper course, that forthwith opila-  
 tions and ventosities in the guttes, worke all contrarie indirecti-  
 ons to health: and the rather because the miserieake baynes,  
 which are the conduit pipes of all good bloud from the liuer, are  
 obstructed and stayed, it were not inmethodicall so to distinguish  
 these cold and hote diseases, as that one of them in their qualitie  
 and originall may be knowne from the other, and the better vnder-  
 stood and furthered thereby to health. For these cold diseases

proceede of earthy qualities, are subiect and bound to watery elementes, whereupon cold and humid vapours of congealed thicknesse engender into grosse substance: so that all naturall heate is excluded, from comforting mans blood, thorough which melancholike heavynesse is generated, which molle principally offendeth. And the malicious operation that resteth in this humour, maketh the bodie leane and colde, stirreth by the passion of the hart, intricateth the wit and understanding to all diuinitie, and blunteth memory. These bodies are much incumbrd with putrified leucers, which proceede of indigested humidities, and augmented with swelling ventosities, putrified about the muskels, baynes and wyntes. Furthermore, all maner of runnes, are hereby drawne to all the partes of the body, which vapours alter that colordesse hath ingrossed them to the lowe partes of man called Catarrians, the passages and proper wayes of nature, from the spleene to the mouth of the stomacke, are intercluded.

Be it further knowen, that these colde rewinnes thereby issue from one member to an other, and infect the bodie with manye cold diseases, and are called by thre names: Catarrhi, Branchus, & Corizani, for so Arnoldus de noua villa setteth them forth. Catarrhi infect the lightes: Branchus infecteth the heade and cheekes: Corizani stuffeth and infarcteth the nostrils with most humid fluxes: and sometimes concoct into verie hard substance by meanes of continuance. These bodies are best conserued by a naturall & perfect coniunction of drie meates, inwardly digested by artificiall means, reuiving the principall members before decayed, for lacke of naturall heate. In these and such like bodies, I doe greatly commend a greedy appetite, and a plenary dyet: especially in regard that many such complexions are fluxible, and ouermuch spend nature of their owne inclination. Theretore plenary, fresh variety of sustenance, helpeth many of these sortes of men to naturall heate, euen as the hard stone is mollied and softened to nothing by manye droppes of raine, or as the strong and stately oake, thorough most issues becommeth putrified: so these cold and moist complexions, in their natures wash and vanish to nothing.

The moist cramp, the shaking palsey, the dangerous dropsie, the

the collicke in sundry degrees are the generable suites herof, becomming the members, to become inuegetable one to another for vpon these diseases the vaines become conuagated and appetite disfranchised, for that corrupt humours may not haue perfect resolution, besides all which, the whole body is inflamed with colde influences, producing these venemous & treppous Afflides, Iposarca, and Timpana, the one is the material cause in offence of nature, the second is an active cause inflating all the members to become swelling and monstrous: the small cause is de-latiue, conuerting all good and perfect nourishments to windie and waterie substance, so when these extrinities grow vpon the guttes, called Colon and Vlyon, are shut vp: and thereby both the Dropsie, Tympany, the wind and stone Collicke, preposterously creepe in: besides which the raynes of the backe, by a grauely congested substance, heereby bendeth and becommeth erected. All which are not to be deceyved, without pure and regular dyet, of increasing wholesome blood, to become vigent in nature. Therfore the disease hauing a scowling vertue is principally comforted and cherished with sweete meates, tarted with vinegar to worke a sharpe disposition, contrarie to euacuation, least that the bodie grow subtile, incisive and euer resolutive. And yet Galen plainly affirmeth, that sweete meates are aptly conuerted to choller: but salt vniuer compured therewith, doth greatly fortifie the subtile pearcing and cutting vertue, causing the grosse humours to become pure and easy to issue.

Galen sayth, *Non quofuis, sed rudes dumtaxat videor taxare morbos, atque potissimum, non incerta diuinatione, quam probabilis coniectura egrorum indagatione conditionem*: which is, I doe not prescribe and limit euery disease, but the grosse and most dangerous diseases, and chiefly doe I search out their natures not by vncertaine guess, as by probable coniecture: then let not occasion be omitted of more larger speech in such bodies, subiect to these most sicknesses before spoken, and of another sort of men, which oftentimes passe from this world by vntimely death in strength of youth, being grosse and corpulent in their stature, which men difficultie endure any adiection to alter nature, when sickness languissheth vpon them,

Afflides otherwise called Aleytes, a diabolicke kind of a yellowe fair humours.

Colon is a gut growing from the right side to the left, in which the order of digestion taketh a form

which a gut containeth and conueighing the necessities of the body.

And

And although they are of measurable abilitie in naturall vigour, yet vnable to beare the burthen of sicknesse, or subiect their bodies to any stronge accident: but forthwith their gathered grosse-ness is conuerted to a thinn and weake debilitie: for that in the first degree of sicknes, the vertue digestiue is taken away, so that most commonly meat becommeth loathsome to their sight, whereas in health the vertue digestiue beeing most strong, doe eat much, and made few meales. Whosoever therefore will either counsell or comfort any sicke patient, must obserue the naturall complexion, with diet thereunto, and that supplement of medicine both in qualitie and quantity, be framed as well in preservation, as restauration of nature: and therewithall by contrarie effectes alter the disease as may best serue to the opportunity of health.

Galen playnly affirmeth, that hot complexions are altered with cold sicknesses, and cured with moderate medicines. And Auycenne agreeth hereunto, that if the complexion of man may haue alteration, either by medicine, or disease, and once recovered to health, is euer after most perfect, and of longer continuance in this world, and lesse subiect to sicknesse: for that nature taketh such regiment in it selfe ouer them, that commonly they scower, wash, and drie their naturall propertie of the body, from those corrupt influences of the ayre, which by infection they were before subiect vnto.

Fitthermore it is a greate securitie to drawe some generall rules both for hot, cold, and mixt complexions, to serue this our purpose, that euery one may be instructed vnder measure, fit for their inclination of heat and cold, or all other motions good or bad, whereunto any change is made in the vexation of sicknes. Therefore chieflie there must bee a consideration had to vnderstand what malign humours haue possessed the body, and whether the disease by reason of weaknes desireth strength, or by ouermuch fullnes dissolution: if the disease thorow weaknes hath lost appetite, then a profitable medicine to health is required, as well to search the propertie of the disease: as to chase the infectious venues from the vitall partes: for as in fulnes of stomack digestion is ouertrashed, so appetite is fauourably intysed in weak.

Weaknesse of stomacke. And in these sharp sicknesses, equall propertie of medicine must be reduced to equall propertie of diet, for the patients appetite must be framed according to strength and corporall might, desiring alwaies to make sustenance, appetite, & the disease familiar one with another, remembering what Thriuerus saith, *In egritudine longa non eadem virium ratio, in egritudine infesta non eadem victus proportio*, that in long sicknesses there cannot be equall manner of strength, neither infectious sicknesses haue equall portion of diet: therefore both diet & medicines, ought in sickness to be deuised into seuerall conditions of men in health: for those which haue liued both daintly & pleasantly in health, their stomack cannot beare grosse medicines, nor grosse diet in sickness, as they who haue liued more rudely, and fed more basely. Yet Auyrene affirmeth, that medicine and diet in sickness, is brooked according to the strength and weaknesse of stomacke. Therefore Hippocrates most wisely and learnedly speaketh of the Physitian, who in a common infection of sickness, cometh to diuers estates of men of seuerall manners, seuerall education, and of seuerall appetites, hazarding his credite to be praised or dispraised among them, is like a swift ship, pearcing many blustering stormes, or dangerous rockes of the sea, hardly escapeth drowning: or to a Pilgrym passing ouer the wilde desert, compassed on euery side with wilde beastes, scarcely escapeth slaying. So dooth it fall out, that although many times the learned Physitian putteth all the wholesome rules of physicke in vse and practise in the times of so great infections and mortalities, yet by the immeasurable mindes of men (for their trauels and skill) are they either ouermuch contemned, or ouer little commended. The rudest & basest sort of the world, with their sharp slanderous tongues practise nothing els, then to murder and slay the Physicians credite, whereas the Physitian deserueth renowne & honour.

I further doe wish that in all generall diseases that the godly Physitian behold and respect generally not onely the complection of the patient, but the course of his liuing in health, and whether the corruption of old diseases haue drawen any fresh alteration to the body by infection, and of what nature the disease is of, and

under what season of the yeare the infection falleth out: Lastlie, what perillous influence doeth then trouble and foyzen th ayre: likewise to consider, what diseases happen in the diuers ages of men: As whether aboundance of bloud, or drines doo abound or want. And in middle age, whether the body be moyst, dry, or hot, or whether in that age, the mouth of the stomacke be cleane, for that in those yeares man is most apt to ryot and surfet, infecting the inward partes with innumerable corruption. I with therefore that middle age be considered vpon, against the miserable dayes and dangers of old age, seeing that the offensive dayes of middle age by diseases taketh hold, continueth and gnaweth vpon old age to death, as sometimes by one disease, sometimes by another, so that the naturall spirites hereby are so ouerthrowne, whereby their first qualities of cold moist and drought are bitterly extinguished, neither can be tempered in the last daies of man to any good health by art: especially and the rather when two places in the inward partes called Myrac, Syphax are eithere dyed by, or ingurged with superfluous and vnnatural floudes of immateriall water: therefore man is to respect the dayly trymning of his bodie in health, with wholesome dyet, and artificiall medicines of perfect operation in sicknesse: for so nature is fortified in all duties without excessse, and beware that appetite doo not settle to any loathsome or odious custome of gluttonie or drunkennes, which can hardly afterwards be repressed. Therefore learned Hippocrates speaketh most pythily, *Crapula inescantur robustissimi athletae*: The most strong champions of the world are bayned thow surfet, hereby become weake and without stomacke.

The philm &  
membrans.

Therefore it is most greates wisdom to beware that custome do not alluac the outward senses to inordinate appetite, and devour the inward partes of man at length, to become fullsome and deaile in their owne feeling. For ryot and excessse sometimes assaile the appetite of the most wilest men: yet so stated in their owne dispositions, as that neuer vicerlye banished hauing alwayes pickes and sharp defences to dispossesse thoe corrupt burthens, which vnnecessarily prepare to oppress their senses, so sometimes by naturall purgations, sometimes

times by naturall vomites, sometimes by naturall sweates, sometimes by one meanes, sometimes by another. It standeth far otherwise among the ruder sort, hauing stuffed and ingorged their stomackes by outragious and murtherous surfetings, doo expose their bodies and senses to all rauening diseases, neither by reuerent abstinence, or any other approoued remedy, can leaue off, in fauour of their infeebled and stuffed affections, for that greedines of appetite hath so diuined them. These men permit prodigall surfet, in large breadth & length, to creep more & more vpon the bounds of nature, so that profit and healthfull dyet becommeth contumelious and contrarie to table their disposition.

These and such like men shall find sobriety to become holie and wholesome appetite, and nature subdued to a sufficient contentment one with another, if in the first onset, vnrasonable conditions be repulled thorow reasonable and moderate manners.

I doo not speake herein as Menardus putteth downe, as either to choke nature, or crush the bodie in peeces, or vniuersally suppress all the lustfull inclinations of man. Seeing all thinges are for the vse of man created, it is without offence to take his reasonable beneate thereof. Surely these creatures desire a speedy dissolution, & restoration to more excellent perfectnes, as ouerfatigated and in their seruice to mans corruption, shewing and confirming the same thorow many prodigious signes. And also because nature is oppressed, the senses subdued, the body distempered thorow mans ouer great gluttonie & drunkennes, the elements thereby so offended in their naturall courses poure downe superaboundaunce of moistning showers, disseaoning the earthlie fruites of mans mortall estate: so at sundry times, great famins, and mortalities ouerspread mighty kingdomes and nations of the world, thereby the naturall order of all thinges are discomforted, and the temperance of naturall heat quite taken away, for surely there can be no motion of attraction, where ther is no motion of expulsion. Therefore in those miserable seasons of the world where famine and hunger increaseth, the mortal pestilence shortly af-

ter rageth, as the instrument of wrath for the sin of fulnes. The reason hereof is, because emptines of mans body draweth in stinking comixed vapours of the ayre, which corrupt & sinuge the natural spirits, that al the parts of man therby looseth his natural generation of blood: therefore Hypocrates most aptly sayth, *Nisi pecoribus simus rudiores, non aliter componamus famem, quæ ex infami, annona, caritate, contingit, quam nimis saturitatis, & satietatis antea vindicta, & ruina*. which is, except we be noore rude then brute beastes, and ouer grosse in our owne conceites, may not otherwise compare, reckon or account hunger and famine, which throw a notable dearnes of victuals happeneth, then a very reuenge & ruine of ouer great fulnesse and satiety before. And in another place saith, *Victum tenuem & exquisitum, si antea paulo plenior fuerit, magis periculosum esse, agnoscamus*. Let vs confesse a thin and exquisite diet is more dangerous, if it were before a full diet. Then is it to be marvelled, why the creator demeth not to giue hys creatures food in due season, considering how much, how greatly and wickedly, they are abused and dishonoured in the sensual libertie of mans nature. Surehe such is the disposition of man, who had rather lead appetite to a desperate ryot of all thinges, then to the custome of a satisfied and contented measure: the first doth nothing varie frõ the desire of brute beastes, the other cometh more nearer naturall appetite.

Galen therefore reprooueth mans fauour towardes intemperate libertie with these wordes, *Natura tantum appetat, quantum ferri potest, & quantum facillime concoqui potest*. Let nature only desire as much as can be borne, and as much as easily may be digested, but the cold stomach vouchsafeth not to indure this rule of liuing, for that appetite ouerreacheth digestion: but the warme bellie mistaketh where appetite is more shorter then digestion: yet there cannot bee at all times an equall prescription obserued, For an ordinarie diet to a sound body hath the quickest meanes to health, if the body bee sufficiently prepared, that the disease more easier may bee expelled. And those diets are most directest to all sicke patientes, whose properties are both curatiue, as restoratiue.

Barardus in his second booke of diseases, counselleth to find the apt constitution of the bodie both in sickness & health. In sickness, because the disease may be outwardly inquired of, and inwardly corrected to a mendment. In health regard must be had, because every man may understand what is meetest or best for his disposition, that he neither exceede to fulnes, for the dangers before expell'd, Nor decline to overmuch emptines, because ventosie motions are easily ingendred thorough mooving vapours: For nature immediately ingendreth upon some laborious and superfluous matter, finding no sustenance otherwise to feede upon. And yet I find that abstinence in old diseases is a present remedy, for thereby the matter is diminished, dried, ripened & consumed: for when nature findeth no matter or substance to work upon, altereth it self upon the disease, quite chalet & disperseth the same. Yet let heed be taken, that the subtil humidities be not so much resolved & dried, wherein nature is utterly repressed: let heed be taken that no malign humors being posselt of one part of the body, forthwith posselt another part, & settle in the root of the heart: Take heed the sinewy members be not overweakned, especially the stomach which is a sinewy member: take heed the poores be not overmuch opened or stopped, for the one may extract variable vapors of corruption, & the other stop the fullsome matter under the skin, breaking out to outward fluxes & blaines which may most ragingly overspread mans bodie, for that the inward cause was not before perfectly corrected.

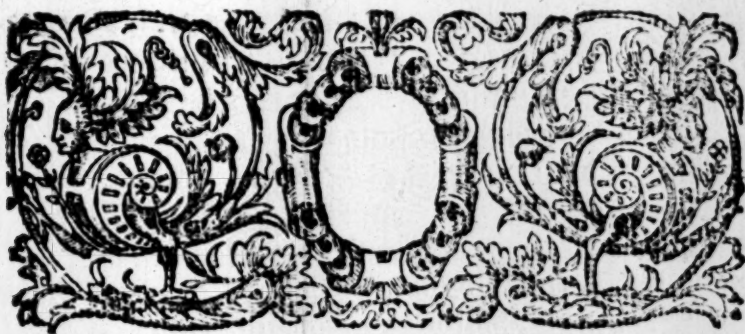
Indeed this abstinence very well bescemeth old and moiste diseases: otherwise in fadoming the bottome of mans nature, such deepe abstinence is not permitted. Yet in these latter ages, and among some new practitioners, this kind of abstinence is drawen to use, in curing the most fullsome and filthy diseases of the world, thorow which mans body is infectiously stained by the slimy & ryotous course of his life: so that hereby every wisest full man that can bring to knowledge the names of some certain samples, although without propertie, composition, proportion or degree, forthwith among the ignorant sort hunt after same, without learning, knowledge, method or estimation, set up the

names of Physicians. Surely they which robb at an uncertaine marke shal nothing preuaile: especially for that being ignorant of the complection, as also the medicine being repugnant, more harmeth then profiteth: wherefore many are secretly and sodainly ouertaken with death vnder the vsurped regiment of a painted diet, as well when they thinke to mortifie the inward corruptions, doo ouermuch excitate the bodie, as also stop by the entercourses of blood, in ouersturring nature, to a fresh increase: so that intemperance euer after pursueth these men to their graue.

Many times these diets are toynd to vnskillfull practitioners as high iust plagues for wicked offences, both for that by them naturall heate is extinguished, appetite destroyed, and the complection discoloured.

These diets ought to be tempered to this good effect, as that drynes and humiditie are to be vnited of one subtile coniunction and propertie. And therefore Cornelius Celsus saith, that drie, subtil and hungrie airs are most best for these diets, if their complections be thicke and grosse: But low and vaporous ayres are most preseruing of thin pearcing bodies and open diets.

And further saith, that interchanges of diets and ayres, for winter and sommer by seuerall habitations, produce health and long life. But Banardus affyrmeth that commixed bodie continue long liued vpon high groundes, open ayres and full diets. Therefore it is a most excellent contemplation for euerie man to cast by his senses, and perfectly find vnder what temperance hee liueth, for the whoolsome regiment of health, and therewithall to way his bodily complection: alwaies directing his diet, habitation, and course of lyuing according to the same. And lastlie, let euery man beware of varietie and grossnesse of meates, and varietie and grossnesse of diets which ingender and bying forth varietie and grossnesse of diseases.



Howe times and seasons ought to bee obserued  
vhen diseases doo most abound.



Opportunitie of very proprietye and naturall disposition euerie where, perfourmeth great occasion in the accomplishment of all thinges. And trulie in healing and curing of diseases most greatest of all: for not without great difference and varietie, the ordinance of meat and medicine are two speciall meanes, thorow the which euerie Physitian altogether preuaileth in furthering of all sicknesses to health, yet sometimes mosse notable danger and hurt ariseth thereby: for medicine in the tedious and wearisome waies of sickness, may at some one time bend down to a hurtfull and intricate purpose, which was to the Patient before an effectua l remedie. Neyther is there any lesse then great offence committed, if meate be geuen to a sicke patient, whereas it ought to bee taken away, although it bee good, wholsome, and perfect: or that meat be taken away, when, and where it ought to be geuen: wherefore wisdom ought to be had in high consideration, that all thinges in this life depend vpon opportunities, times and seasons. For Galen saith, nothing can neither be well spoken or done by the vse and benefite of one reasonable creature to an other, if the difference of times and seasons bee not rightlie vnderstood,

And the writers of this latter age most iustly are repproued, for that not a one of them haue drawne the times and seasons of the yeare in a right methodicall obseruation. For Galen and Hypocrates haue euermore consigned, that all diseases stay vpon accidentes and concoction in the diseased patient. And accidentes onely appertaine to the infection & corruption of times and seasons, vncertainly and swiftly breaketh out eyther in their owne vniuersall rottenesse, or els by the contagion of mans bodie, which make easily lyeth open vnto them: so all diseases vapourish and sharpe, desire to diminish their poysoned strength vpon such open complexions, as are soonest by them vanquished. And concoction is the most easiest & comfortablest signes in sicknesse which especially consist vpon these markes, and significations, as followeth. That is if nature be in full power and strength, the materiall substance of the ingendered humours, diminish and vanishe by little and little quite away, or els concocteth, setteth and possesseth some one place, or proprietie in the bodie: otherwise if nature be weake & feeble, and the disease inforcible, malignitie insulteth ouer the bodie, hastening swiftly towards the borders of the diaphragm, or els vanquisheth the diaphragm, and entereth vpon the spirituall partes, whereas forthiswith, nature is deadly, medicine vniuersall, and the disease vnable to retire backe, death presently inuadeth thereupon: for medicine is best entertained, when the vertue thereof gathereth the disease together, whilest nature is fauourable, the disease vniuersall, or the body vniuersall with corruption and able to be deuoured from the power of the disease by expulsion.

Here may be set forth a more playner declaration of such fevers which ingender vpon the body of man: for as some there be depending vpon vnnaturall inflammations, congested by an euill humor, or some vehement hote blood possessed in some one part of the body, as of the loonges or side: so there is another kind of fever which vnnaturally is kindled at the heart, deducted from thence by the vaines and arteries, and by the meane of the spirit and vaines into all the bodys sensible hurting the naturall operation. Furthermore if some special cause of sicknesse were not tryed out eyther by deflowing of the vaine, or some other alteration

tion of the excrementes, it were a hard thing to finde out the difference of simple feuers, from those feuers which hold vpon inflammation, for single feuers are known, eyther by the corruption of the aire, or by distemperance of heate or colde dangerously crept in, disquieting the naturall disposition of such bodies which are therunto subiect, or by the vnnaturall esse of the bodie it selfe, in excessive lackes by sursetting sweates, by ouer great fasting by incontinent opening the poores, by troubled trauels in thirstinesse, by inordinate sleepings, or by ouer great watchings. So other feuers which hold vpon accidentall inflammation, as their proprietie is euermore regarded by speedinesse of their accidentes towardes the vitall partes alwayes flaming out vnder some proposterous Chylis.

Single feuers are regarded after the quantity of their concoction.

Carnal copulation, etc. to the poores and growth present place to diseases.

These inflammative feuers must eyther haue a chyticall erupcion, or els doe they alter from one degree to another, after the greatnesse and insatiablenesse of their accidentes. There is a chiefe and principall cause mouing vs herein to speake of some humozall inflammations, which are couched vnder a hard and thicke couering, of straunge congested vaporous humour vpon the side, or by impostumation of the loonges, whose substance once perfectly growne is not remoued or extenuated, except by little and little, or els by present immulsion of bloud in the basilicke vaine, as all and euerie of these feuers happening to haue egressse eyther vpon the animall and vitall partes of man: so the other onely desire a long and tedious consumption, nourishing themselves vpon the morall partes, by continuall fretting, labouring, foming, waisting and deuouring the outward flesh, doe by a superfluous trauesse inuade nature: and the more the bodie wasteth and banisheth away, the more redolent the strength and power of these feuers abound.

The consumption is in nature of a feuer hectic.

But for the better vnderstanding of these raging diseases, it were a most necessarie discretion, so to marke them in their degrees, as that they may be better knowne, and more easie provided for hereafter: for chiefly there spittle is clamie, tough, slimie, and sometimes full of bloudie and matterie corruption: their breath is almost stopped, doe reache and draw farre

larre and slowly for the same. The cough is hard, hollowe and short, cannot without greewing other partes of the bodie, deliuer it selfe: Their vyne is scarce, furious and of most high complexion and of ruddie blacke colour.

Touthing these and such like sicknesses infestered with inflammations, happening vnder distemperance of times, are chiefly regarded, helped and cured in their concoction, but not in their accidentes. As they are neuer aduanced together at one time, so the greater place is giuen in concoction, the accidentence becometh more peaceable and quiet. Yet there is great disagreement among the latter writers, that if the disease be virtualurable in estat or fashion, how can the accidents of the disease be valurable or sharpe: and if putrification, or corruption be most great and forcible in estat, how can concoction be most perfect, for concoction is contrarie to putrification. Howsoever it doth heere fall out by controuersie, the surest stay vpon the sicke patient is, when the disease is settled, the infection is peaceable: for then the medicine more certainly expelleth the cause.

And therefore beholde that all diseases, breake forth their malice, by depending vpon speciall seasons of the yeare: So that there is a double kind of offensive matter in all feuers, one which can neuer be corrected, and the other which by little and little setteth, and at length thereby expelled. And yet there be some most dangerous feuers, so alienated, and estranged in their natures, as neyther will ryen of themselves to be utterly deuoyded, nor yet be altered by any medicine, to become certaine.

These and such like feuers in their strong operations, are chiefly dominated by vomites in the superiour partes of the stomacke, or els by fauourable glisters not onely shall search many ingendred humours and corruptions, but cleareth, cleanseth and searcheth all the principal parts of nature: so that the troubled senses after many paynes, shall hereby be drawne to quietnesse and rest.

Therefore Galen most sapiently distinguisheth aswell vpon single as inflammative feuers, as of the plurisie and such like. Manye moste excellent writers verie much haue complayned of  
times

tymes and seasons of the yeare as not sufficiently elucidat or set forth to the knowledge of man, after the needful manner of ages, for that seuerall nations and countries of the world, doe follow their seasons and times by the due course of the elements, and after the propertie of the sunne in vpising and downe setting, who giueth refreshing, growing, naturall moistnesse and ripening to all liuing thinges, according to the soyle and situation of all such groundes and places, vpon whome it giueth a shining comfort, be it either early, or late, short, or long. I finde by all good wryters that Autum is the moste dangerous and poisoned season of the yeare, vnder Europe, and moste complayned of, both for the indirect temperature thereof, as that especially the effectuall cause of all pestilence then, breaketh out, as also in that the strong heate of sommer is weakened, and transumpted vntill another yeare, and also because variable distemperance of warmth and colde then aboundeth in libertie of all corruption and rottenesse: for the cleare sunne, hauing consumed his naturall strength and mightie force vpon all liuing earthly thinges is utterly weakened, not able to indure so strong a course anie longer, vntill a fresh direction be renewed from one degree to another.

Whereas coldnesse and drynesse are in that season of the yeare coniunct, so rottenesse and corruption, before intricated in anie part of man, presently breaketh forth: for as colde hath ouershadowed heate, so drynesse vanquisheth moisture, for which cause both morning, noone, and euening, haue their sundrie operations in that season of the yeare.

Auycen sayth it must needes fall out that eyther sort of feuers in these seasons moste readily shewe their furie. For colde and heate gelied together in one substance of drynesse, maketh demonstration of elementall corruption, and therefore doe imperfectly ryppen. And grosse humours also before settled, doe openly inflat within the pores of man: so that corruptions may not a litle more bee couched, but breake forth in open rage. Hypocrates in his first booke of Aphorismes, sayth the approaching, assenting, and constitutions of diseases doe

shewe both the passing away of the yeare, and a successiue increase of diseases by interchangeable courses of times, as whether it be euery day, or euery other day, or by a more larger compasse and space: For in the iudgement of Rasis, moste dangerous diseases fall out, in these wauering seasons of the yeare, as when the body and the elements are both corrupted together, presently without stay, are bewrayed in their own natures. For doe we not beholde these winter diseases, are searched in the bottome of their corruptions, by colde frostie weather, which were before infected with moist seasons, and heereby breake forth into quartan and tertian feuers, so that it is further to be considered, that these corrupted diseases of winter immoderately in the spring time assaile the body, especially in those natures whose bodies are euermore incombred with fumaticke grosse<sup>3</sup> nisse, their passage in their baynes is interdicted, their blood cannot with easie dissolution ascend and descend, doe by infection apprehend, colde consuming feuers: so also these and such like vaporous diseases: their blood being thorow a contagious spring time discoloured, tainted, and imperfected, draweth and ingendyeth a venomous nature vpon the liuer, and whose fortitude and vertue assimilatiue thereby diminished becommeth prassue in it selfe, all which is most venomous to the vitall partes.

The vapours of the spring or winter season are exhausted into the elements & are scowred and cleared by a hote summer from the elements into the body of man, vnder the corrupti-

Herein may be perceived, that all contrarie interchanges of the yeare, doe approue and trie their inclinations of one season by another, and the rather for that all vnmaturall diseases grow and ingender by meanes eyther of stincking and vnscaleable groundes, or corrupt vapours in the ayre, infecting and weakening those bodies which are emptye and boyd of substance: or els distroyeth the laudable generation of blood in grosse bodies: or els vniuersally infecte and excoriat the bowels of all men, either by a perillous fluxe called Dysenteya and such like, in the approaching of summer: or els by a secret Chylis in the dog dayes, vpon the liuer stomacke, loonges, and giddinelle of the head.

And surely vpon the accidentes of these diseases, the patient  
is

is infected with venomous humours as aforesayd, as grossnes of blood impostumated in the liuer, the face disfigured, the arteries discoloured with yellow blacke humours, and the rather for that the gall speeweth and stayneth all the superiour partes of man.

on of the bodie, for one corruption entertaineth another.

Wherefore as these and such like diseases fall out by interchanges of seasons, as well from some accidentall influence in the distemperance of the elementes, as also in the corruption of the body it selfe: So such dangerous and fluxible diseases alter the iudgement of Dyoscorides are best comforted, scowped and restored by potatiue vnguentes inwardly taken. Touching those singular feuers, are in their first beginning very remouable, and giue easie place to medicine: so if those feuers be not in their first onset oppressed, will waxe sturdie and beerie forcible ouer nature, for which cause the counsell of Hypocrates principally is herein to be followed. *Cum morbi inchoant, si quid mouendum, moue, cum consistunt, & vigent, melius est quietem habere*: When sicknesses and diseases doe begin, remoue them, before they take roote, but if the disease stand at a stay, for some good propertie in it selfe, it is farre better the patient take rest. And yet no suche prescription is of necessitie here set downe, but if the disease hasten to concoction, may the better be curable, and operative, both in medicine and nature, although oportunitie was omitted in the first beginning of the sickness.

Furthermore manie writers of this latter age approue this place of Hypocrates by the comparison of a botch, or some other preposterous outward loze, which doe congest and gather vpon the flesh vnder some vile and inordinat substance, is not to be cleared and cured from corruption, before it come to perfect estate, both of ripenesse and rottenesse. So these single diseases are not to be remoued in the first beginning of their infection, but in the beginning of their increase to concoction, so Hypocrates meaning is receiued of the best sort. And yet the best meanes is not denyed, but that euerie skilfull wise man, may in the excellencie of his knowledge, at the first entrance of the

infection, ministe: medicine, not onely for the easing & mittiga-  
ting the rigour of the infection, but for a speedie performance  
of the same to concoction. It standeth farre otherwise in those  
inflammatie and sharpe diseases of the plurisie and such like,  
whose accidentes is to be preuened and subdued in the first be-  
ginning, for if these furious diseases grow to perfection, they will  
be inmedicable and without remedie. For as there must be a  
perfect concoction and medicine aptly framed to diminish the  
same, so there must be a thin reformed dyet, both because of  
thicknesse of hote steame, and the vnaturall heat of the disease  
it selfe. And as these effectes must be wisely decerned, so these  
potable concoctions must be made meete, equall and apt to the  
same constitution.

As first regarding the grossnesse of the accidentes, and se-  
condly to vnderstand more artificially by experience, from the  
varietie of excrementes, that is to say, by the signes eyther of  
some raw or concoct matter possessing some one part of the bo-  
die, besides which, if there is one orderly progresse in the disease.  
As when the disease beginneth to settle, then the increase thereof  
finissheth: And when the perfection of the disease manifesteth in  
the highest degree, there is the disease in full estate: and when  
the accidentes are generall, there is the infection sharpest in na-  
ture: when the disease beginneth to giue ouer, and to loose, then an vniuersall alienation sheweth the same: for that the vyne  
is not raw as in the beginning, groweth to substance, colour  
and verbour, the countenance thereof is scowred, cleared and  
perfected like a faire bright daye, after a strong and stormy  
tempest.

Next and lastly there followeth a disease, called *Dyspnea*  
so set forth by Auycen, most commonly doth breake forth in  
sommer season about the iudiciall dayes, and gathereth strong  
vapours into the body about the brest, by reason of a dislea-  
sonable winter or vnaturall spring before: Or by reason of a  
great retent on in thicke bloud, vnordinately congealed about the  
brest or heart of man. So that the passages of the inward parts  
are stopped by, that one member cannot haue vse and seruire of  
another

another, matched with a difficult extremitie of certaine drie knoties or knoores vpon the liuer, lighes and loonges: besides which all materiall substance is quite exhausted, for lacke of excellent and perfect moysture in that place.

These pectoral diseases are best knowne, for that there spirite is tough, thicke, bloudie, proceeding of blacke colour, reacheth deepe into, draweth winde hardly, for their winde pipes are overcharged, aswell with humozall substance, as that sometimes also, their loonges are utterly wasted. Euen as a hote fire causeth a pot to come ouer, so the boyling heate heereof inwardly chafeth these diseases, to become more extreame and fierce.

These diseases I say are best eased and resolved both by opening the nether partes by glisters, and comforted in the vpper partes by cullicies of thiane substance, without addition of anie hote cause put therein. So that by the comforting of the one, and opening the passages of the nether partes in the other, the disease is dissimdered and easily auoyded downward: it hath beene seldome scene, that verie fewe haue escaped this dangerous contagion.

Here might be placed sondrie other dangerous diseases, especiall feuers happening in mans bodie bypon contrarie and disseasonable operations of times: But these are suffici-

ently prescribed as a vniuersall admonition, with

care to regard health from sicknesse in eu-

rie seuerall constitution more ex-

actlie then hecrete-

fore.



## WHAT IS TO BE DONE IN THE BE- ginning of euerie disease.



**O**ur writers among many wholesome disciplines and necessarie lawes deuised out for the gouernment of mans body, haue not omitted what rules are best to be obserued in the beginning of euery hot disease and sicknesse, that is with gentle and fauourable medicine, mollifie the harde excrements of the body, and not only because nature is departed from due disposition, shall hereby the better be restored, as also in that the stronge heat of sicknesse, with thicknesse of blood hath stained the humours, as that all moist passages dangerously are stopped vp. Therefore by this mollifying, humours are thereby made more agitative, and the pores to receiue such comfort, are redlie opened, so that both bodie and nature yeeld together more flexible, and the stubbornnesse of the disease hereby is made more obedient.

Auycen called this mollesaction the libertie of nature: Dioscorides saith, it is the messenger of health: And Galen saith, it is the controller of sicknesse: Arnoldus de noua villa saith, it is the glasse of true knowledge in sicknesse. This mollesaction is of most gentle qualitie, both in attracting of good digestion, in retention of perfect substance and strength for the behoofe of nature, and the superfluous spume of most grosse and imperfect humours therewithall are prouoked more apparant: for the causes of diseases are not only hereby stirred to readinesse against euacuation and expulsion, But the nature of the disease it selfe wholly is discovered in the worke of medicine, and the Physicians knowledge hereby made more luculent.

There are some which haue mistaken this kinde of mollesaction

ction in stead of minoration, and are altogether therein deceiued, for that minoration is an attractive medicine, searching & proving the qualities of the complexion, or els gaiding & chaſing nature by ſome ſuperfluous repellling or altering the diſt of the diſeaſe. For ſickneſſe in the firſt beginning hath no abſolute place, eſpecially thoſe which be laborious and ſharpe: many haue great opinion of that place of the Aphoriſms, as at the firſt beginning of diſeaſes remooue that which is to be remooued: but when diſeaſes keepe at a ſtay it is better to take reſt.

Many writers of the ſame function which Theophrastus Paracelſus is of, hauing allowed this minoration, durſt neuer take in hand that waighthy matter vnto which other were perſwaded by them.

Galen ſo evidently diſtinguiſheth thoſe ſharpe diſeaſes, as no man is occaſioned to doubt what is to be done, either in the beginning, middle courſe, or end thereof: for he faſhioneth them in their firſt enterance to be called *Inſulſum*, that is, viſcous and without feeling,

And Ieremias Thriuerius doth cal the accidentes of euery diſeaſe *Inſultum*, a brag, in reproch of the whole body.

In the ſecond courſe of ſickneſſe, it is called *Acceſſio*, which is an augmentation to a more ſupreame power ouer the bodye. And this third placing of this ſickneſſe is called concoction, which is a preparatio of manifeſt matter to ſome certaintie, ſo that the medicine is the more aptly conſtituted for the perfect expelling and fluxing of the ſame. For aſmuch as all accidentes of diſeaſes may haue one violent diſt in the beginning, and alter in the eſtate, & both of them within themſelues may diſſunder in operation, and ingender a ſeueraſſ diſpoſition contrarie to euacuation: for the one may ſwiftlie inflam, conuert to chollier, and euercharge the eſtate of the ſickneſſe, and the other may attract ſome vertuous propertie and thereby comfort nature, and expell the diſeaſe without medicine.

Auycen willetth that in the accidence of euery diſeaſe, there be a true obſeruatiō, to conſider whether the diſeaſe be ghosly or bodily: moiſt, or drie: and whether the bodye be of good or euill complexion: whether the ſtomach and the liuer be cold or

hot, whether the humours be quick or dead, and whether the operations be heauie or sharp: Whether choller hath a burning preheminent in the lunges or mouth of the stomach: or whether a durt choller haue kindeled an vnproper heat vpon the spleen.

The second obseruation is, when the disease consisteth & staileth in a proprietie, whether the humours haue passage and due course by the straighe conduites of the bodye or no, or whether there be a quicke springing blood in the vaines, or whether the disease relinquisheth or retaineth nature.

The third obseruation in concoction is, to consider the pulses, whether they be hard or soft, hot or colde, moill or drie, and whether the humours haue perfect resolution or no. Surely without perfect regard of all these causes to be eyther direct or indirect in sicknesse, there is no intermedling with purgation, before concoction be perfectly comprehended: for if in sicknes there be no alteration, why should nature be vehemently vexed? As purging when the accidentes are most strong, doth nothing els but tyre and chase the disease, to war more powerfull and cruell, And to purge when the disease consisteth, disquieteth both the disease, and the patient also being at rest: besides which, not onely disperleth, but venometh the disease to be in all the parts of the body vnperfect, so that neyther in the beginning, or the estate, medicine auaileth in the disease: but the surest passage for health & life, in al sicke patients is, that in the vttermost course of sicknesse purgation be placed: that is, when al putrid infections be gathered to a certaintie by concoction: notwithstanding there is an vniuersal iudgement pronounced of the best sort, that all such medicines which extenuate and diminish, eyther the extremity of the disease, or vnsetle other congeled humours therewith, are to practises, a lowed and vsed, both in the beginning, and estate, so that the disease thereby may more swifely bee hastened and ripened to concoction: yet it is not herein so spoken, that so large a libertie is granted, as to vse any purgation at all, except mollesfaction or extenuation, which only is permitted in strong accidentes, for stirring vp congeled humours or prouoking bodies insoluble. And so long as the beginning  
of e-

of euery disease continueth, so long these weake medicines may be perfectlie permitted, it cannot hold together that the sicknesse of one in meth hath equall beginning with the disease that hath continued but one weeke: and yet who dare be so bolde as to purge within the compasse thereof, before the signes of manifest concoction appeare:

Certainly if the beginning of the disease continue in one accidence like monethes, or a whole yeare, before concoction be gathered, yet there ought to be no troubling or molesting the body with purgative medicine, both because the disease is thereby vnperfected, and the course to concoction quite stopped vp. It is to be wished and counselled for all such to take heed and be hereby aduertised, which run at hazard with present purgation vpon all diseases: for the learned Physitian, which in iudiciall reading is before made to vnderstand the same, is neither to bee warned, counselled nor taught.

Lastlie, no practioner is abridged, either by medicine, or diet, or any, or all good indeauours to drawe such diseases to concoction, as a ready preparatiue for purgation, which is a singular and perfect way to health, agreeable to all the rules of Physicke. These thinges so highly considered, who dooth not maruell to behold some carelesse rude persons, who vnder the counterfet shewe of Physitians, doo in the first beginning of diseases proffer thee or toire draughtes of desperate physicke, with purgations, inchaunt the bodie of the sicke patient, not onely to innumerable inconueniences, but most commonly to death it selfe: These rather desire to behold the number of physicke cuppes standing vpon tables round about them, then the motion of nature in the diseased patient.

Heare may rightlie be vnderstood and perceiued, that concoction ought to haue a most high superiortie in gathering & preferring the vniuersal corruption of the body on a heape, before purgation take place. But there is a consociety of very dangerous persons in this our age, whose custome and maner is, the very same instant and day, when they approach and drawe neere the sick patient, doo first prescribe mitigation, doo the second day expect concoction, the third day eradication, the fourth day

day a potion confortative: the custome hercof is doubtfull to be allowed, both because the disease is caried by so large a compasse without stay into many afflictions, loseth his stomach & grace, lieth dead in the body vnmoueable, and euerie seuerall confection may haue hereby a seuerall operatiue nature to doo harme, in some fresh and contrarie propertie.

Auycen utterly disalloweth their practise herein. Howe much the preparing and seasoning of the body auailleth, for the perfect altering of the disease to concoction, whereby purgation may more naturallie and effectually doo the duetie of a trustie messenger, in performing the intent of the Physicion, the sick patient shal euidentlie find the ease thereof, being released from such and so great continual dolours.

Galen, Hypocrates, Auycen, Dyoscorides doo confound and consent with this veruious and medicable induror, where as these rude and corrupt practicioners in the firste instant and beginning of the infection, minister a strong purgation in offence of the whole constitution, is like as if a rotten fullsome channell were raked or stirred to the bottome, corrupteth the senses and infecteth the ayre in more poysoned putrefaction, so that many dangerous effectes insue thereby. The skillfull physicion dooth farre otherwise, that as the sweete fountaine water, or the pure celestiall showers of raine, by litle and litle purge and purifie the fildsome saours and contagions of the earth, doo not onely keepe them vnder, whereby their fildsome smells bryake not out, but also by litle and litle utterly taketh away both their intollerable foyling the ayre, as the corrupt stopping vp, and poysoning, the comfortable and essentiall estate of mans health.

Here followeth an other diligent obseruation, that all bodies ouertaken with any vniuersall malefaction, are not, besides the which, clear & free from other corruptions, as hauing ingendrement with blacke steamie & yellowe cholles, so that one of them are verie offensiu to another, and therefore ought they to be mundified and diminished, as two offensiu causes inconuenientlie conioined in one disease. For if they bee not concocted and gathered to a mutuall certaintie, their grosse and thicke

thicke matter being discovered and estranged, thinne and vncertainlie breaketh into all the partes of the bodie. For A-uycen sayth, thicke thinges are easily comprehended, and swift-ly excluded, as evidently is perceiued in those diseases which hap-pen in the breast: as whether their spytte bee thicke or thin, is scarce reached vpon, because the shortnes of breathing from the lungs preuenting, must of necessitie retire back. Therefore when these partes cannot bee scoured by naturall action in the quali-tie of the breath, must in these seasons of infection be concocted & seasoned together by medicine, so that the one with the other may be confluxed out of the body. There is an other obseruati-  
on that choller of what nature soeuer it be, is not in his owne pro-pertie to be more thyned, but drawne more thin and open, if the humour of the sicknesse bee thicke, but if the humour of the dis-ease bee thinne, then both choller and fleame must into due concoction bee thickly gathered: and yet those bodies which be naturally fixible, are the easier emptied of those excrements a-  
gainst the difficult humours of such infections.

And my further desire is, that herewith bee set downe an other obseruation of naturall and unnaturall choller, which most vehemently aggrauateth the cause in sicknesse, as being mingled with grosse and thick fleame, burneth in it selfe, and in-flameth the disease, for that the propertie thereof cannot bee seperated therefrom. Also ther is choller which hath no issue, as of a red bloody condition, it is ingendred vpon the liver, reuolue contoured with those diseases which happen vnder some prepo-sterous chylis. Furthermore, ther is a choller ingendred of e-uil meats, which not perfectlie digested, grossly gathereth into v-  
vaines, do lie open to all infectious sicknesses, altereth with the disease it selfe, and tergiuer sateth from his owne propertie.

There is an other choller, which resteth in the gall, or els conuerteth to wholsom blood, euerie disease by this choller is made more perfect and excellent, doeth comfort the body in health and doeth of his owne propertie comfort the disease to concoction in all generall infections.

Furthermore in the beginning of euerie sicknesse you shall vnderstande, whether there be any grosse choller adioyned

therewith by two speciall notes: the one, if the urine haue a verie thicke substance: and the other, if most vehement heere arise in the conplexion. Surely, surely let this be an vniuersall doctrine, that all infections doo search and seeke after some excrementall superfluitie, to become of more higher corruption in their supream dignitie and estate, As by hot choller the infection more vehemently rageth, as by melancholike thoughts the disease becomneth more grosse and heavier by fleame, the disease becomneth more cankered, and yet naturall fleame conuerteth to nutrimentall substance, and many times of verie propertie is a perfect medicine to withstand the assaults of all hard and extreame infections.

Thus to conclude, euen as the learned Physitian neuer aduentureth his Patient at hazard, so let all Practitioners by degrees, regard euery disease from the beginning, then by wisdome health is vniuersallie maintained not by hazard, as in the same artfull knowledge many grievous diseases are recovered from euill and venomous corruptions.

Next followeth to shewe what is to be done in the time of the increase, estate, decrease and falling away of euery sicknesse.



**I**n now may be lawfull somewhat to take in hand a practise for purgation and yet no otherwise to purge, then as concoction hath yeelded, & giueth leaue vnto: For it is reason that nature be somewhat ruled and reformed, whereby the tediousnesse of her burthen may be measurable performed, and shaken off most lightly. The antient fathers although they haue layed open all the counsels of Physicke verie largely, yet none of them doe consent, that it should be a lawfull action, at the same instant to purge, when the increase of the disease is powerfull, for then is it doubtfull whether nature hath resigned her motiue course: And therefore

fore medicine ought to be stayed, untill nature returne againe in her owne proprietie to the vttermost. Some are in contrarie opinion doubtfull and vncertaine, whether nature haue an actiue motion in the increase of euery sicknesse: for if the chylis be perfect and certaine, there is then disease languishing, and laborious: if not, then y<sup>e</sup> disease is in some part discovered, so that the remmaunt more easily is perfourmed. By which meanes, it so cometh to passe, that there is a sodaine alteration and change of nature to a more better & excellenter hope: for in all such like diseases, nature is approached in her highest substance, whether she be able to endure or no.

And when there is a substantiall dissolution of the disease in the behoofe of nature, the same is easily known and perceiued, either by urine, or ordour, or the temperature of the body. And yet in all sharpe sicknesses the same is no consequent discovery. But it cannot be denied in those sicknesses which haue length and continuance, that if nature perfectly be desirped to be strong, powerfull, and replenished with liuel hood, then the sickness hath free passage and euident approachment to full increase, and therewithall manie times, the bodie purgeth, and fluxeth off her owne free proprietie, so that the motion of nature is greatly therein reuealed: and surely the phisitian is cleared from any excesse daunger, that may insue thereof, so neyther is hee partaker of any good perfection that cometh thereby. For in all diseases there are good and euill workes in the proprietie of nature, and withall, there ought to be most high consideration in the studie and induour of the phisitian, for the restauration both of nature and health together.

¶ Whereas in sharpe diseases the phisitian doth euacuate the principall partes of the disease by medicine: so nature ought to be fauoured, and maintained in perfect substance, for if she be not in potentiall estate, shee presently decayeth and falleth away aswell thorowe the sharpnesse of the medicine, as the painefulnesse of the disease. For where nature performeth her strength, there she not onely preheminently banquisheth the disease, but expelleth and chaleteth the infection thereof quite away: so that these operations of nature are accustomed about.

dantly to poure forth their gracious fruites in the conseruation and consolation of bodily strength, and are most certainly tried, when the disease consisteth or stayeth: as if it were in the tyme of health, if the phisitian doe at anie time feare the decay of nature, he ought by artificiall skill, practise, not onely to fortifie the naturall course of the bodie, but there withall searche the nature of the disease. Norwithstanding the phisitian is forbidden to intermeddle with the works of nature, when she of her owne propertie, hath anie moving towardes health: but surely in dangerous sicknesse if nature so metimes overexquisitely purgeth of her owne propertie, then take heede that neyther the flure exceede, nor yet concoction ouerrun the perfect course and wayfare to health: Remembryng the olde saying, *Quum fluor excedat, mors intrat, vita recedit*. The phisitian ought to surpasse the disease both in wisdom, experience, and high counsell with naturall causes, both in releasing the languishing compunction of infection, as to gather all crud and raw causes together, whilst the disease hath a tyme of increase, and to profer a practise by some meete framed medicine, to ripen the disease, except the disease consist and stand at a stay. And in ministring of purgatiue medicines there must be called to remembrance whether nature haue ready strength and full power, to performe a limited dutie in purgation or no. And heede must be further regarded whether nature be overcharged with the foraine estate of the disease not then to be troubled or drawne to worse inconueniences, by vnreasonable medicines.

Auyccen sayth euery disease is both powerfull and waue- ring when it decreaseth: but when it consisteth, is more certaine and better stayed, and then most easily overcome by nature and medicine, for which cause not onely crud and rawe matter, but also duried and settled matter is then principallie expelled.

And yet many approued writers affirme that the greatnesse of accidents are to be appeased by the phisicians skill, and not permitted to straggle out, except equally measured to concurre one with another in the motion of nature. And it is  
most

most incommenient at the same time to prouoke the accidentes with any heauie or sturdie medicine, which neither the disease nor nature can then brooke.

Cornelius Celsus verie precisely standeth vpon the words of Hipocrates, *Si quid mouendum videtur in principio, moue.* Who vnderstandeth that the increase of the sicknesse, is a part of the beginning. Ieremias Thruerius a learned writer saith, that if any act hath beene ouerpasse in the increase of those sicknesse which haue bene more prolix, then easfull, may be more strickly regarded in their full and perfect estate not because it was an error, or neglected, but because the increase of the disease required no such thing, untill there were a full ripenesse in the disease accomplished. Galen writing to Glawco in his booke *de arte curatiua* seemeth to interdict euery medicine, before the estate: especially where crud matter possesseth it selfe. And cast aside, saith Galen, all solutiu and hote medicines: and whosoever proffereth any medicines at all in such diseases, whic hare stuffed with crud, raw and stumpy substance, before some ease and releasement in the disease be finished, shall bring double dangers vpon the disease. For being before single and of one propertie, thereby both the disease and nature are altered vnder double grieffe, as well of great inflammation, as opilation, whereby the excrementes, loose the due disposition, and the blood corrupted, and the arteris wherein the spirite of life walketh, are exposed to innumerable dangers.

The Arteries  
are filled with  
blood, and  
like to the  
vaynes.

Now as you doe vnderstand, what is to perfected in such diseases containd vnder crud and rawe matter conuining to their estate: So there must be a like caution taken, in these sharpe diseases happening vnder some euill and dangerous thysis, not to interdeale therewith by stirring, before the disease, with all incommeniences thereto appertaining be fully settled.

There is a certaine grosse and vnperfect substance so settled in the propertie of these and such like feuers, as if they doe aspire to a high strength and estate, are vnable to be vanquished and drayen away, both because nature is weake and feeble, as also for that the medicine hath no direct operation.

Be it assuredly knowne that where nature is more weaker then the disease, and therewithall the propertie of medicine lothsome to the disease, is a plaine indication of death: and although nature may herein, for a time be succoured, yet can neuer be recovered.

The ignorance of manie are greatly to be lamented, who after nature is ouerthrowne, seeke a life in the middelt of death: therefore Galen in his 29. Aphorism of his second booke, denounceth safegard to all suche, which in the time of long sicknesses are prospered with nature. And although medicine is such a general thing as may be framed to serue in euery degree of sicknesse with vertue, measure and time: yet whosoever, eyther by vnequall vertue, vnequall measure, and vnseasonable time, reacheth into any such disease, when nature is before decayed and oppressed, is to be aduised in a damnable estate for the death of that person.

Then let the Physitian thorowly consider both bodily constitution, and the course of the disease, before he attempteth any thing: for by rash enterprise, the course and motion of nature may be prevented, and the disease offended.

Surely when nature neither moueth, nor immouateth, there is no enterdealing with medicine for euacuation: as whether it be by potatiue electuarie, pills, or otherwise, all is vaine and therein vterly to be refused, for rest and quietnesse in those diseases most preuaileth.

Then lastlie whosoever neglecteth these wholsome rules, and without obseruation runneth at hazard, not onely vainly magnifieth himselfe among the rude and ignorant sort, but thorow their vnskillfulness either doe they dull and blunt the disease or els cherish and continue the danger of the same: for by such rude persons, nature is both spoiled & troubled, the worthy knowledge of physicke slandered, the deserts of the worthy sort derogated, and the publike estate of the people offended.

Here



Here next followeth howe meate ought to be increased or taken avay, according as the times of sicknesses require.



**N**owe remaineth to search out not onely the nature of sicknesses, but in what seasons diseases are moste perillous and apt in offence of bodily health, and also how meate ought to be increased, withdrowne, or quite taken away, the which part is most hardest of all: for neither olde writers have clearely and purely expressed it, neither yet newe writers sufficiently revealed the darknesse and obscuritie thereof. Yet that ancient Hypocrates in his first of the Aphorismis touchsafely to give advertisement, that when diseases both be gonne, increase and come to estate, full meates are to be abstracted, and thynne dyets most chierly commended, untill both nature and the disease be well pleased with the thynnest of all. For it is a manifest rule, that there belongeth to every degree of sickness a due ordinance: that is, when meate is quite taken away, some great practice is to be expected and accomplished by medicine, which then, and thereby, must worke most effectually and soundly.

Yet Galen on the contrarie doth seeme to command the patient in time of sickness to proceede from a barraine and unfruitfull dyet, to a satiable, oberious, and compleat dyet, which of the writers in this latter age is understoode, that after great emptinesse, nature is greedy to recover her former perfection. All which must be done with such discretion as that meate and measure concurre vpon the estate of the disease: But in these inflammatory diseases of the sides, liver, loonges, or such like, all nourishment in the beginning of such diseases is denied and

quite taken away: Especially if the spittle be clammy, glutinous, or deuoyded out with thicke blood, then except the disease be loosed, eyther by cutting off the basillike vayne, or by some other skillfull attraction, the patient is throwne headlong vpon death. For although some vse prisans, made of crociated and vnhulked barley to be dronke, in mitigation of such extreame furious diseases, yet all nourishment plainly is denied, before some thing in so dangerous a case be perfected.

There is a farther counsell to be here in extended, that if the patient be desirous of sustenance, or some supping, and will not therefrom be refrayned: then shall be ministred vnto him some slender foode in verie small quantitie, as is neyther operative, nor nourishable, both because of the dyuette and distemperature of the body.

Many very good writers agree and consent that so untaine water, & sharpe vinegar, not sophisticall, but seasoned from the naturall grape, aromatized with hony, is of scowping proper- tie, if it be well boyled together, and dronke vnto the heart morn- ing and euening: also it is a most wholesome oximell to muni- difie sleame in the stomacke, gently penetrateth congessted blood in the sides, doth quench and appease the furie of flam- matiue feuers, and sharpeneth the stomacke, therein shall be found most present helpes, in so hard dangers. Next it is good to vnderstand how the patient profiteth or dispositeth by these significatiue markes as followe. That is, when the increase of the sicknesse prospereth towards healeth, the concoction there- with prospereth also to a full estate, as appeareth by the mouth waring moyst, or else reaching vp from the loonges some con- coct matter of ripe qualitie to be easily deliuered forth in full quantitie: For the more aboundant those excrements be purged out, so much the rather the stomacke is framed, and sharpened fit for foode and sustenance. Then it behoueth to prelo the body some slender reliefe, so that continually it be limited within in- dication. For as euery disease is rather qualified vnder a bar- raine dyet in the beginning: so a small and thynne dyet is com- mended in the increase of euery sicknesse.

Surely a thynne dyet is best approued in the opinion of A-  
uycen

An oximell is  
pure to muni-  
difie the sto-  
mcke in  
sicknesse.

uycen: that is, when the disease consisteth and stayeth in one course towardes health: But if the disease in forcible assault runneth forward without stay, then all dyets are subtracted, untill the nature of the disease appeare more open and perfect. For the bodie hauing escaped these and such like perils of sickness, is like a wayfaring man hauing passed a tedious and hard journey, through long fasting, and much labour, desireth foode: So these bodie's ouerpassing and preuenting variable hazardes by fatigable wrestling, and painefull induring both the beginning, increase with the estate and perfection of the disease, are like a strong captaine, after conquest and victorie, desireth quietnesse, rest, meate, and sustinance. And yet many of these diseases, recouered both by good ordinance of medicine, and wholesome foode, haue returned backe to their olde dangers, and not staied their course before death. All which falleth out, both because there was some disordered surfet before health settled in perfection, and the disease not quite rooted out.

Auycen saith, that if the bodye fall into present misgouernance, after that it hath bene recouered from sharpe sicknesses, especially inflammative diseases, and before nature be restored to her prestat and potentiall estate and dignitie, death without commiseration insulteth ouer life. And therefore he aduiseeth all men vniuersally to settle nature, to sharpen the stomacke, to shut the poores, and to entertaine sleepe and quiet rest, after sickness, before they expose their body to any hard practise. Now these perfect canons, holden by generall consent haue confounded and ouerthrowne the controuersies of new writers, and retired vnto their ancient and former separation of diseases, and secretly therewithall holde backe, and inwardly contayne their knowledge and counsell, touching simple diseases, As though no such thing appertaine vnto them: But largely comprehend the estate of these inflammative feuers in cyther of their natures vnder one generall method for remedie to cyther of them: so that these diseases haue diuers natures and operations, aswel in their accidentes as in their concoction. And many times it so falleth out, that medicine altereth and setteth them, not onely to concoction, but also to be of another nature: whereas before they

were in their accidentes, variable, and diuers in their course and propertie. Touching the difference of these simple and compounded feuers, I cannot finde no direct agreement, betweene Hypocrates in his book, *de ratione victus*, & other writers, but Hypocrates and Leonard Fuchsius, doe consent, and with a true report sound out, that all diseases happening in the spring, ought to be vnder a moderate dyet in their beginning, because nature is then most occupied in digesting raw flegmaticke humours congested the winter before, and by the naturall ascending of blood, painefully diuerteth from common course. And also the bodye which is replenished with humours, is in the spring season more troubled, then anie other time.

But touching those diseases which fall out in sommer, thine dyet is then most meetest: for that both naturall and vnnaturall heate, excede moistnesse, and those diseases which then happen, are most aptest to inflame.

But all those diseases which happen in Autume, meate is measured according to the disease: for no perfect dyet (sayth Fuchsius) can be prescribed, for that diseases are then of diuers properties and contagions, And therefore to be measured according to the physicians skill, knowledge and discretion. So also suche diseases which fall out in winter, are furthered or hindered according to the seasonableness, or vnseasonableness of the time. For moist foggy winters ingender corrupt diseases in the body to the vttermost: And naturall whether of frosts and snowe approue and search the body eyther to great welfare of much health, or els to speedie death: therefore Fuchsius sayth, diseases in thine bodies are then guided with restorative dyets, for of enemies such bodies are in those seasons apt to be consumed and utterly wasted, both because the naturall blood is departed in the deepest waynes, and strong bodies in winter seasons subiect to sicknesse are best pleased and approued with meane stipticall and sauerie dyets. If in these bodies both medicine and dyet by present remedie haue not a positive operation to conserue a strong estate in nature, Forthwith nature perisheth. For as they are not able to indure the pinching cold outward, so their fleshye foggines cannot inwardly suffer for

Frost & cold  
purifieth the  
waynes and  
sinewes for  
the blood  
ascending in  
the spring  
season.

for want of perfect and pure blood : so that no outward shelter, nor inward nourishment counteruaileth to recouer health in the.

Let vs returne to the substance of our purpose, for the searching out the best diet in al diseases, either simple or compound. Galen in the first of the Aphorisms, the seuenteenth Comment wilheth a thin and sharpe diet to be established in all sharpe diseases, both because the body is infected with most greatest flames, and because inflamations doe therein most abound.

One Hugh Senensis a learned man, disputeth that thin diets are meekest in the beginning of sharpe sicknesses, both because strength is in full proprietie vnderaied, and the materiall substance of the disease ouer rebellious, and thereby without stay easily subdueth the body.

Hypocrates generallie and deeply speaketh of all feauers, eyther simple or compound : that first the disease is vnsettled, and vncertainly roueth in the bodye : and next, for that it dooth abound with paynfull trauels, difficultlie wastleth, skymilbeth and trauelleth, either to settle and possesse some one part of the body, or after the spirituall partes possessed, inuadeth all the partes of the body to destruction.

Herein is it manifestly proued, that in the beginning of diseases nature hath no need of such nourishments : for if appetite were greedy and desirous thereof, yet not able to beare that which is wished and ingred vpon. For whosoever infarceeth and inforceeth nature in the first entrance of euerie such sickness, both cherisheth the disease, weakeneth and depleth nature.

Galen in his first booke *de arte curatua*, writing to Glawco, in his chapter *de cura februm continuarum*, saith, that if continuall feauers consist in one estate, & the body very weake are best ruled vnder an exquisite and sharpe diet, if strength and age agree therewith : but if the disease exceed beyond that limitation, is then to be vnderstaied with a plenarie & stronger food, so the same be apt to constitution.

Auycen saith, when the estate is perfected in the disease, let the diet be more plentifull, or otherwise, let the diet be augmented, or diminished as the disease increaseth or vanissheth away. So also this is a generall agreement among all the au-

cient Fathers, for the regiment of mans health, hauing put forth an vniuersall edict, that in all mestue mortalities, thin diets are most pertinent, for medicine to work vpon, because their accidentes are infectious and of indiuertible substance, and especially so long as these infections in their accidents are conioyned to the beginning: otherwise if the increase of the disease prosper and proccede to be perfected and settled to some verie likely estate, they ought to be solicited more at large, either by curatiue medicine, or diet, vntill the vsurped properties be expelled: after which, the body is to be enlarged to a full diet vntill nature be reuiued, restored, and recovered in full strength.

These rules and reasons procede from men of great countenance, of sound and byright iudgement, repugning the wrongfull and erronious interpretations and opinions of certaine newe writers, who hauing set open their shoppe of counterfeite practises in defrauding the good constitutions of heath in mans body, who in the beginning of simple feuers in place of a gracill and thin diet, haue constituted and put in place a free and bountifull diet,

Secondly in simple feuers, when the disease increaseth, doo prefer a thin diet in steede of a compleat diet.

And thirdlye, they doo in the estate of compound and inflammatory feuers magnifie a full diet, in steede and place of a thin and peaceable diet. Surely Hypocrates somewhat bendeth to the second controuersie, that in the increase of al simple feuers, a competent diet is most meetest, so that if the disease doo proccede in the increase, or forsheweth any similitude, either by ripenesse to cease, or els take safe degrees to estate: Then the Physitian hath full power ouer the disease, eyther to recouer health, or els to stay the patient from large and strong sustenance.

Petrus Brissotus and Lionicius doo say, if in the estate of simple feuers, sustenance bee denied to the patient because of the strength of the disease, then what ieopardie are those patients put into in their time of estate, when inflammations and accidentes together yeeld no place to rest, their bodies beeing strengthened with nutrimentall sustenance, doo continue the disease

eale most cruell, fierce, dangerous and outragious, unto the approachment of death.

Hereby all patientes may perceiue, that all diseases within the knowledge and helpe of man, are vnder lawes and ordinances: Therefore whosoever shall either violate or mistake these lawes and ordinances, offendeth both the sicke patient and his owne conscience.

And furthermore, if the sicke Patient will not bee ordered, but rebell against this wholsome gouernment, preferring both his owne wilfull minde and reason before, the sounde and perfect counsell of the Phisitian,

Let him be adiudged guiltie of his  
owne death and destru-  
ction.



## The first Booke of the Temperamentes.



**A** Element is the least part of euery proper thing compounded and vnited into one substance, perfourmeth not the least, but the innixt parcels of the same thinges to bee made a perfect element, and equally to place those smallest thinges to be tempered with the highest, as that (not in any behaif) any one of them be innixt from an other. It is an high vnderstanding: wherefore we ought to deuide the least portion of euery tempered bodie as followeth. That is, there ought to be in number foure elementes, neither ought there to be more or lesse: and yet can there

be but one element alone, for that with an vnreprooueable qualitie all things returne to destruction: neither can there bee two elements, as fire and ayre, because all interiour thinges woulde presently be consumed with their conioined strength of heat. Then may it be imagined, that nature might haue framed fire and water to beare their seuerall course alone, both because they doo in variablenesse differ one from another, or that they might seeme more durable in their course aboue the rest.

The third element is the ayre, which nature hath so placed between the rest, as that moistnesse is ioined to water, and heat to fire: neither do these three elementes suffice, except there be a fourth element conioined herunto, that is say, the earth, not onely because it is the seat and habitation of man in this world, but also and much rather being commixed with water, dooth by her coldnes, temper the other two elementes: therefore nature most decently hath bound, not one, nor two, nor three, but four elementes, and that with a straight and agreeable concord, as when they were disordered and dissociated from their equall places: As when the earth was downward, the water and the ayre in the middle, and the fire upward, although there are not onely some philosophers, but verie Christians which haue practised to discourage for the knowledge of man, a certain dark, thicke, and shadowed fire, about the point & centre of the earth by a direct light gleaming and irradiating from the starres, The which fire is bestiall & pure, not elementarie. Wherein if we consider that both the earth and the water doo not onely entertaine the same fire, but the ayre interiected, forthwith followeth the same: euen as there is a coniunction of the earth to the ayre, so is the water placed betweene both of them otherwise the ayre shoulde wholly remaine moyst, being placed between two drie elements.

Galen and other graue Philosophers doe seem otherwise to thinke, who on their behalfe call the water most moyst, and is so adiudged in the absolute power of nature, for by touching the same is perfectly beuapaid: whereas the ayre is not comprehended at all by touching, therefore the ayre is more moyst: yet because water is of more rounder and compact substance, then of an intentiue qualitie, some philosophers report water is more

Which is taken as an error.

more moist then ayre: otherwise how should y<sup>e</sup> more coole then water: and yet not in the colder.

Galen affirmeth water to be most moist, for that it is cleare, and no drynesse is contained within the substance thereof. By this reason no simple medicine can shewe in his uttermost nature to be either hot, colde, moist, or drie in the highest degree, in respect of equall temperature from contrary plaining, therefore this reason most properly and properly in mixt bodies: and although the ayre were clearely hot, yet not in the highest degree: So likewise if water were clearely moist, yet not in the highest degree, for it is repugnant in the reasonable understanding of elements, that there should be two qualities, or els none at all obtained in the highest degree: for if ayre hath not in drynesse, it should be then unnaturally exceede in the uttermost place, which is against the nature and order of the elements.

And furthermore, it is greatly to be marueyled, that certain new Philosophers with some counterfeit weake reasons, blasse abroad in the world, that water is more moist then ayre, which cannot holde: for then the elements should be fall out in contrarie order, which otherwise haue an equall constitution in the rest of the bodies one after an other, although they bee of disframed conditions and qualities: or els we may iudge of mans bodie to haue more earth and water, little ayre and lesse fire, whereas it is in holie writing farre otherwise declared, that man was not fashioned, neither of ayre, water, nor fire, but of the earth, shewing that earth & water are imperious & ruling elements.

This element as a heauie substance doth beare great sway in the constitution of man, for that heat and drynesse are of more lighter matter: Then dooth it stande by naturall reason, that heat among other qualities is actiue, and as the qualitie thereof is most plaine, so the least portion thereof is in man: for which cause these two outward bodies colde and heat, may bee perceived, and that coldnes is tempered by heat, and heat delated by cold, drynes by moistnesse, and moistnesse by drynesse, that one of them should haue equall seruice by an other: so there is also a motiue cause of coldnesse and drynesse thorow the sinewes, so also there is coldnes and moistnes in the braine, where the con-

ceit and sence becometh their place. The hart is the instrument of life, the liuer the instrument of blood, the which of necessity are hot and moist: and so from thenceforth there are certaine instruments of necessitie, some co'd, some hot, some moist, and some drie: if any one of them at any time do bend or wryth aside from their iust temperature, their actiue qualitie must be disordered and fall away therewith, for that the instrument which leadeth the same is decayed. Therefore the bodye of necessitie is to possesse and inioy a perfect estate in his members, in seruice of all the offices appertaining therunto.

And the rather because all bodies haue a conuexion of the foure elementes, otherwise choller which is hot, drie, and colde, cannot serue the body in perfect nature and operation, for that vnnaturall choller corrupteth the whole body.

And furthermore, as the foure humours are seprated one from another, in seuerall estates and constitutions, so such members which are insigned vnder any one of these humors are commoderated one by an other, vntill there be a iudicial temperance raingning ouer all the wholl members: for although any such instrument were of necessitie cold, yet it is not conuenient so to be in the highest degree, for that certaine innmixt elementes doo want the temperance of the second qualitie. Now if successiue-ly these instruments were by this means most righteous and equall, they ought not to be tempered on some one behalfe, but on euery behalfe: for no instrument can bee meete, wheras if any part thereof be vnnecte. And for this cause it is not onely a seemely sight, that these elementes after their greatest portions, should be grossly mingled in a myxt body, but that in the whole they become perfectly vnited, and that there be no want in any part thereof.

Therefore as diuers elementes are so mixed in one body, as that there is a full seruice of al the members one to another. So was it righteous, that there should be a whole perfect conuexion in the iust commoderation of all other instrumentes: for if all and euery part were not equally moderated, one part would decay and fall away from another. For is not the body conserued and satisfied by the said elementes from hunger and thirst, which

which otherwise would in al the partes thereof languish and fall away: therefore man is nourished of the foure elements, in that the heat of the fire is commixed with the earth, and the water and ayre com mixed, are of generable nature, producing sustenance, agreeing with all natures indimentes.

Wine is a bountifull element, ordained to me perfect properties.

And furthermore consider, that whosoever drinketh wine for coldnesse of stomach, dooth not poure or infuse fire into his body: although the moistnesse of water is tempered with a fiery element to frame a perfect body, not in outward action, but by the pure power of heat.

This verily proueth that one element is fashioned with another, so that all the elementes are of equall power and propertie one with another. Ocherwise if man were framed of one element, he were impasible, and without suffering: Or if there were such a dissimilitude in the elementes, as that not one of them could be drawne in agreement with the other, but still continue a contrarietie, then all passiuue actions were disproporiated and vnperfectly disequalled. Euen as there is manifestly shewed forth all necessarie causes to the construction of euery one body: So these elementes all in all, are commixed without separation, following vpon the immixtion of humours in mans body, vnto which euerie liuing man is subiect and bound vnto by natures ordinance. And there are some which wallowing in their owne wils doe affirme, that blood is nothing els, but a certaine confounded humour, extracted out of three humours: although the same is vtterly false, Yet may it manifestly proue a great varietie in the permixtion of elements. Therefore if it be possible that foure humours are confounded within themselves, and yet their formes kept together vndiffracted, or that one forme or fashion appeareth for them all: then surely these elementes are aswell commixed in these humours, as wholly perfected thorow the body it selfe: that although their formes were eyther disfigured, or in some part abstracted, yet there qualities are vndefaced. Otherwise the reason and measure of mixture should perishe together both in forme and qualtie, touching corporall formes as they are neuer taken from their substance. So not the forme, but the quality

Maners doe follow the humour of blood.

The difficult-  
ness of the  
one is eased  
by the per-  
fection of the  
other in the  
course of the  
wayes.

It hath increased by the mutuall actions of the forme and qualities together. It is therefore most difficult to withdraw nature and qualitie, from these most excellent temperatures, which of the ancient Philosophers are called complexions, possessing diuers partes of man, as colde and drynesse in the bones, and hote and moist in many other parts of the body. So the rather may it be perceiued, that all cold things in mans complexion are overcome with hote and moist temperatures, nourishing bloud in euery man to be perfected after naturall inclination. Therefore hee hath finished a good and perfect worke, which can vprightly discern a perfect temperature in the estate and constitution of all men.

The Physitian is largely to distinguish vppon the naturall complexion of all men, for it is his part and dutie to compare man with man, and all men to be vnder some one temperance. And yet there are many differences to be found vnder these temperatures.

Galen sheweth by experience of some men which are overtroubled with steame, that although some part be taken away, and not in all, yet the superfluous humour that remaineth, is made more moist, and the easier digested and resolved. Auyccen sayth those things which be over moist are tempered by drynesse: then there ought to be an accidentall heate indifferently and equally compounded with humiditie: but yet the intemperance of heate and moistnesse is an vnequall conixture. For Galen sayth that the decay of complexions are vpon superabundant qualities one with another, which is the overthrowe of nature, and bringeth death.

Leonard Fuchsin sayth, if the seasons of the yeare should be compared according to their temperatures, the spring season is most wholesome and temperate, because it is hote & moist, if that by straunge exhaltations it be not corrupted. And Autumne season (sayth hee) is moste intemperat, for that it is colde and drie.

A moist  
spring m.  
th a hote  
following.

Galen sayth otherwise, that if the spring be compared or compared with an vnnaturall summer following, shall be then cold and moist, because of the strong exhaltations of heate following

lowing thereupon. And on the contrary, if it be compared or conioyned with the vnnaturalnesse of winter, it is hote & drie, because of the elementes were distraimed with heate, by an extreme and vnnaturall course in the elementes the season before. Surely Dyoscorides very bryghtly toucheth the matter, that the temperature of the spring time ought to be regarded and marked of naturall and vnnaturall properties: it is false, and not by the comparison of another season.

Arnoldus de noua villa affirmeth, that the spring season is found neither hote nor moist, but temperate: so that neither superfluous moistnesse nor exceeding drynesse doo abound: for the Spring indifferently seasoneth all thinges.

Ieremias Thriuerius saith, that Springe hath no perfect temperaunce, thorow which, eyther the winter before, or the sommer after haue lost their temperaunce in the heate of the earth: when as the vaines and sweet fountaines of the earth are decayed, hauing not onely lost their naturall progressions, but thorow strange exhalations the airc is distempered and becommeth grosse, loathsome, and furiously in all open corruptions.

So on the contrarie, all the partes of the earth may bee invaded with hot drynesse, for that the elementes exceedingly doo sucke the ioyce of the earth, drawing in all filthy corruptions, which infester in the highest degree: seeing the spring time is then of propertie and nature most comfortable, and that in all naturall and wholsome temperance, doth neuer bring forth sickness, except by some former corruption, which hath forestalled the sweete refreshing ioy thereof.

It is good to consider then the temperances of the yeare; how they doo agree with the complexions of men, both for the conseruation of health, and the auoiding of sickness: for collicke persons doe best take comfort and ioy in themselves in winter; for the heat of their complexions is best delayed and tempered with the moistnesse of that season: flegmaticke persons do liue more safer in sommer, then in the spring time, for this temperature chiefly agree with their complexions: so may wee not forget that women doe liue in greater ioy of nature and more

wholsome in sommer, then either in winter, or spring season: and Hypocrates dooth simply graunt that women are both in the spring and sommer season most prone, and then principally esteemed with men, yet Rasis sayth, that cholericke women both in winter & spring season are excessively stirred by their natures inclinations, and then most of all possessed inwardly with great heate and very apt to digestion, and therefore their naturall courses and prouocations are then most apt and plentifull.

Arnoldus de noua villa affirmeth, that there are superfluous humours, which of their owne malicious property, redlie are prepared to infect the flemmaticke woman, and are open to many other vnnaturall accidents, and yet sometimes by a fauorable property of nature doe release themselves: Therefore Theophrastus Paracelsus saith, that if those accidentes did not performe great works of natures inclinations of moistnesse and heat, in the change and alteration of the moone, A woman were then colde and drie in the perfection of death. But yet those bodies which are of their owne property both temperate and long during in the perfectest constitution of a womans body, is hot and drie.

Now furthermore, it were a very good and special doctrine, somewhat most largely to discouer the properties and variable conditions of Autumne: and the rather for that many haue failed in the true explication thereof. Some affirme that season to be hot and drie: other some say it is colde and drie: and some other some say, that the qualities and disposition of this season dependeth vpon daies, weekes, and monethes, and the diuersities thereof, happen not like as other times and seasons, as colde in the noone time, and hot in the morning and euening, all which ouerpasseth the right and equall proportion of temperance.

Cornelius Celsus saith, that in Autumne there is a contrary motion of the Elementes in all superiour causes, so in these inferiour causes there is also a changeablenesse in all things: as from moistnesse and greenesse, to ripenesse and rottennes, thorow which distemperance many thinges doe drawe strange vapours of the aire into their qualitie, wherby many infectious doe corrupt and take holde of the body, in generating vari-  
able

able diseases. Besides which there is a contrarie motion of the elementes corruptly roning abroad in those seasons : Not onely because heate and moysture are coniuncted in the variable partes of the elementes, but also for that there is no certaine nor constant induction of the weather for health and wholesomenesse, to comfort mans body withall. For first the planets are in their courses utterly disframed one from an other, so the sunne vpon the nightlie and north passage, fretteth vpon the circle, deuiding the halfe sphere called horyzon, as also hauing entered vpon a contrary point of Aries, intrencheth the mornings of those seasons to be hote, moyst, and soultreie. And after the dissolution of this ouerraging heate, the north groweth to a most extreame vapour of colde about the noone season. This may easily be gathered hereof, that the opposite poyntes of the north and the south, hauing strangely and diuersly altered both their properties and courses, the inferiour causes are so poisoned in a corrupt degree, as that ouerraging pestilences are inkindled in such like seasons, and there shalbe perceiued great lightes and furious flames of heate arise in those partes of the north, all which foresheweth excessive gluttes in the unreasonable aboundance of raine the winter following.

Some new writers perswade the worlde that mans body is ouerwakened by those seasons : aswell because of the vnnatural all distemperance, as also for that the vygent heate of bloud not onely descendeth, but epyther thereby decayeth, waxeth thin, or corrupteth in vnordered bodics.

It is a most high contemplation in the hearbes and plantes of the earth, whose fortitude and power is in the coldnesse and dyneesse of this Autume greatly diminished and fallen away, so also subiect to putrification and corruption therewith. For the generation of humours which were cleerely nourished by the purenesse of the spring season, are nowe utterly surp:ised, cyther by euacuation, corruption, or putrification.

Auycen sayth, that Autume is like a woman which when the time is come cannot conceale her trauell, so Autume cannot be couered or hid, which tryeth and approueth mans body, whether that it be with diseases infected, or no : which may be also

perfectly understood, that Autumne being variable and unseasonable, produceth variable corruptions: for where there is alteration, there is innovation, where innovation is, there is confusion, because there was before a generall corruption in all the partes of man: For in that season the vnperfect man is infected, euill humours discouered, the sound and perfect man in danger to be vnperfected. And yet it is a most high iudgement holdea by Hypocrates, who affirmeth that those countries which are so endangered by the distemperature of Autumne doe draw dangers from other countries, those are which they are the more perfectly purged, especially Barbary, Ethiopia and Nubidia vnder the African poynt.

Thruuerius sayth, that Autumne in those European countries bordering vpon Africa, haue their inclination most vnertaine, being subiect to the distemperature of an intermixt meridian poynt: and with a further coniecture he saith, that the temperatures or distemperatures of the foure seasons holde a like, if the elements be tempered or distempered alike. And the people which breath vnder those temperatures, are of most perfect complexions, and the rather because those regions are contained vnder a mediocrity of good heate and moysture. Arnoldus de noua villa plainly sayth, for that Africa stouperly more neerer the sunne, is more wholesome, purified and cleansed, then Europe: yet Asia obtaineth longer life, vnder which countries the fathers of the first age liued, inioyed, and possessed the earth many yeeres, for that the sunne most permanently consisteth and stayeth vpon them, continually searching and finishing their bloud to most excellent perfection: so the moystnesse which those countries are refreshed by, commeth vpon them by a large progression. Especially when two elementall figures of the Articke poynt inuadeth their territories. Some writers affirme that moysture very straightly entreth vpon those countries, for that heate fiercely inforceth moystnesse to retire back. Let vs passe ouer these and suche like secretes, and somewhat compare the complexions in man, with the properties of seasons vnder which we liue, that in the compasse of these temperaments wee may duely searche out the seuerall disposition of  
 euerie

meric man : as first the flegmatike man, whose propertie is conuerted to bloud, delighteth chiefly in the spring season, that bloud so concaued, is the ground of life, and in perfection like to cholier, and pertaketh therewith, if it keepe an order distinct in it selfe from other properties. Therefore it is not without discretion to consider the wonderful operation which is in fleame, for that it is containned vnder a naturall and vnnaturall forme. The naturall fleame mosse easily is digested in the spring season, and conuerted to become perfect bloud : And there is a spice of fleame ingendred, and by reason of the temperature of the spring season is made both odifferous and warme, and pertaketh with the winter cold and sommer heate in perfect temperance. It is continued with the purest and mosse dayntiest meates, and wholesome temperatures of aire in health, and with mosse easie and subtile medicines of operation in sickness.

This fleame is not properly permanent in the complexion of man, as cholier and melancholike are, for bloud and fleame haue allwayes concourse in one nature. This fleame in his first degree hath a speciall predomination ouer the members with a certaine vigent vertue: As if there be anie opilation for want of good nutriment, or by anie accidentall cause in the materiall bloud, doth much profite, comfort and season all such decayed partes of the body. And also if the spring season doe beare anie perfection towards good temperance doth in the second degree giue solace and nourishment to the superiour partes of the bodye, so that there is great profite that issueth by this fleame in all the ioyntes and sinewes, making them supple, nimble and easie of mouing, especially if the whole body be containned vnder a temperate spring, and wholesome dyet.

There is a certaine vnnaturall and mucilaginous fleame, grosse and thicke, the which fleames are crub, proceeding from discomperate seasons, as also by an vnequall substance grossely and subtilly ingender vpon the stomacke and mosse commonlie best deuoyded by voinetes. These fleames are manie times scooped by an vnnaturall cholier, running from the chest to the gall, and so forth to the lower guttes.

After thre score and tenne yeares, this fleame knitteth in the ioyntes, stoppeth the vaines, ingrosseth nature, decayeth digestion. And in the canicular dayes this fleame becommeth ponderous, and by an excessive and inordinate heate, obviously stencheth in the lower partes, especially vpon the legs, and that vntill putrifaction be perfected therein.

There is another watrish fleame, thicke and suble most hard to be digested, giuntonous and drunken persons are much hewith infected, and this fleame about the fall of the leafe, is white, thicke, hard and coyme: it offendeth the vaines and nostrils verie much, except it be addressed with warmenesse: this fleame most of all offendeth in winter season, and by reason of outrageous colouesse and distemperance of weather, altereth at the same season more than anie other time, for that the cold and hot humours disagree one with another.

There is a most dangerous fleame called by Cornelius Celsus, Rallium, of others, Gibscum: this fleame setteth in the ioyntes, and sometimes in the arteries, drieth into hard kernels not onely ingendreth putrifaction, but remediless growes: and as all making distemperatures haue conspired hewith, so doth it crase and breake forth in open libertie by all distemperate seasons of the yeare.

There is an other heauie and clammy fleame, proceeding from the lightes, and sheweth it selfe moste principally in the Autumne season, like to pfe, because the blood descending, is overtaken with colouesse.

There is a fleame which manie times is incident to verie blacke and cholericke persons, and sheweth a dangerous nature in the finishing vp of Autumne, it proceedeth chiefly by inordinate and cuill customes of youth, as excessive lecherie, and such like bloudie vnctious and greasie contagions. This fleame is ingendered vpon the heart, kidneys and raynes of the backe. There is a cholericke fleame, shewing moste of all in Autumne, ingendred of salt meates.

This fleame moueth a belching hicket in the mouth of the stomacke, causeth great pensiuenesse and sorrow of minde, proceeding of greedic eating of rawe fruites before the naturall heate

heat of the sun, be perfectly coagulated therein, and yet if there be perfect digestion hereof, it is conuerted to blood.

There is also an other humor annexed herunto, called choller, the which is either naturall or vnnaturall. Choller vnnaturall is an outward cause knowne thorow the whole body, and melancholiously mingled: it is cytrin, or like the collour of gold, it is intermixed with subtle fleame, and sometimes of smaller substance, and in similitude of the yolkes of eggcs, and enter-tyned with grosse fleame and naturall choller. There is a choller burnng in it selfe, and conuerted to ashes: there is also a tyoned herewith a melancholious choller, which is of a redde collour ingendred vpon the liuer. There is a choller ingendred vpon euill digestion of meates, & it is ingendred in the vaines by other euill humours, this is pralline choller, like to the hearb prallion: it burneth vntill there be no moisture left therein, and the dimesie thereof wareth white.

Cytrin is the  
collour of an  
Orrenge.

Further more, as all these temperatures of the body, concur with the temperatures of the yeare, and as yet no temperature certainly is found out at any time, which sheweth some great reproch to nature, both because she hath ordayned nothing certainly to continue, neither hath she performed all things alike: & as many accidents of vnnatural influences do on some variable behalfe corrupt and distemper the vniuersal earth, so by great murrayne in cattell, by excesse pestilence in mankind, and by putrifaction of earthly fruites, shew forth a variable alteration of the foure elements in all other liuing creatures. Therefore Hypocrates saith, it were more then reasonable in nature, if all seasons of the yeare were tempered or distempered alike, for therein the gouernment of mans complexion oftentimes falleth out by the naturall or vnnaturall course of times: for the worke of nature cannot bee shewed or tempered in any thinge more glorious, or a greceable, then that temperance or distemperance are framed to serue equally in their places, as the foure seasons of the yeare fall out, vnder which mans complexion is best ordered, or worst disordered according to the proportions of the sayd times.

Galen calleth the estate of man in the spring time of the

greek word EVCRATON, which is that nothing can be changed from his temperature.

The new writers haue indeede oured their wits to prooue, the most wholsomnest and fittest estate for the health of mans body is that season, which is most best tempered vnder moisture and heat, and that the flammatike man is best delighted therewith: yet if we doo both approue by experience, and also for our further doctrine vnderstand, what Hypocrates saith hereunto: that no seasons of the yeare are more corrupted, then those which happen vnder the estate of moist and heat, And chiefly if the saide estate be either long or superfluous: vnder which said times, often falleth out great changeablenesse in nature: for that not onely simple corruptions are then easily taken hold of, but all generall infections of pestilences are ouerspread, in swallowing by the life of men, for which cause moistnesse and heat, and of most excellling quicknesse and full of life: and yet d. temperance therewith hath full and large coniunction and corruption to doo harme herein. For Galen himselfe confessed, *Humidissimam naturam esse viciatissimam, cum intemperatis, non autem temperata confert*, The moist nature is most quickest in the state of intemperate thinges, but it nothing preuaileth in those thinges which are temperate: for certainly superfluous moistnesse, scarreth and breaketh naturall collour.

Some hold in opinion, that if heat by a strong proportion doo superabound, cannot offend at all: as if it be tempered with excellent moistnesse doo h alwaies conserue a liuely temperance.

This opinion is much reproued by Dioscorides, who iudgeth those bodies which of necessitie exceed, and ouerflowe in flame, doo also exceede in heate and moistnesse: and in like sort, they are so desperate one from an other, as that they cannot yett ake or comprehend any perfect quicknesse at all, considering that nature is rather hurt by the excesse of two properties then one: for there ought to be alwaies a mediocritie and an indifferent estate in nature. Therefore it is necessarie that heat doo not extend in a sanguine man more then humiditie: for if moist humour preheminentlie be placed, the intemperature of the sanguine complexion is more quicke then any other

temperatures, and yet not in a temperate disposition. As such intemperatures are of a more quicker operation then the rest, so are they more vnwholsome and eldest suspected of their vnsoundnes, and nature oftentimes speedily perissheth in them: especially for that contagion is ouerpowerfull therein: although this may be true, yet was there euer any that searched the true vnderstanding thereof? For surely these sanguine complexions, as they are hot and moist, so their bones, sinewes, and vaines are couered with thicke flesh ingendring great abundance of blood, many of them thorow exceeding great ryot, easily do intertaine many diseases, vntimely deuouring and overthrowing them.

And in very deed ther is in these sanguine complexions a contagion which falleth out, both by straunge and vnnatural heat, which easily gathereth both because the same is fozenfical and improper, vnd also for that it hath a principall power in it selfe, so that the old puerbe herein is verified: that smoke is next fire. And as it insulteth vpon moistnesse, so is it easily conioyned, & yet not nourished therewith. The reason falleth out, for that heat and moisture were distemperately vnited: Also drynesse verpe hardly intertayneth heat. Yet if it be a hot drynesse, contagion is very greatly repugned and withstood thereby. Therefore it standeth with dayly experience, that whatsoeuer things can be preserved, sauored or tempered with binger or salt, from corruption, is wholsome and pure. It is a most excellent workmanship in like sort to continue the sound estate of man, vnder good and perfect ordinance in the time of heat and moistnes. Yet some writers verily thinke such seasons can hardly be recouered from corruption, but that some one disease or other, falleth out vpon the distemperance of the weather.

Furthermore, the authority of Aristotle or Theophrastus shall not any thing herein preuaile, who wrongfully place the life of man between heat and moisture, in the definitive sentence of death.

The old writers neuer did so thinke, hauing by thre means gathered heat, cold, moistnesse, and drynesse: although the earth is more drier, notwithstanding the quality thereof is temperant:

their bodies forthwith decline. And surely the indowment of these sanguine complexions, are neither hote nor colde, but temperate. They are men compounded of most excellent dispositions: and for that they are of yellow whitish haire like flax, much good speach is vsed of them, both by Galen and Dyoscorides: they indure health strongly, and doe resist and beare out the danger of sicknesse familiarie, withstand the furie of accidentall diseases, (called infections) most stilly, and the rather by reason of the varietie of their permixion and confused humours.

Furthermore, for that we are distinctly to handle not onely the constitution of mans body, but chieflie the seuerall complexion, vnder which euery man is gouerned: therefore are we next to consider of two sortes of melancholicke men, of the which one kinde hath a helpfull humour and is appropriat to nature, the other is improper, or rather vnnaturall. The disease of the melancholicke person, is ingendred of two parts: of which one entereth into bloud, and possesseth the vaines, and the other is conueied into the spleane. It is profitable if the bloud thereof be thicke, whereas it was before thinne, watriſh and weake, being so conuerted both muche strengthen all the members of mans bodie.

There is a melancholious humor ingendred vpon the liuer, which simple is neither hote nor colde, but absolutely drie and cold. And as Galen reported Socrates to be a melancholicke person, and a man of a thin bloud, by reason he had no actiue increase in heat, & of a rough skin, because continuall vapours from the stomack moued intentiue coldnesse, because the comfortable bloud did not freely at all times returne to proper course, his bones, mouth and braine were drie, and his stomacke feeble.

Cornelius Celsus sayeth, that Socrates was a melancholike person on the worst part, both for that the liuer bloud was not perfect, neither had free and open passage or recourse vnto the vaines, or yet was temperately conueyed vnto the spleane, in which places bloud should be plentifull, bigent and nutrimental, and by which meanes all melancholious superfluitie should be expelled.

Melancholy which is taken in good part manie wayes moderately

lieth the body, to all wholesome comforts, and hath a speciall regiment in the highest and best place to the spleane. But if it possesse the body on the worse behalfe, becommeth a dust, fatish, slower, and boyleth vpon the inward partes, and is altogether grosse, ruminous, and hath a small inclination to death.

A melancholike man is of countenance blacke and yellowe, and of nature in two degrees, & the one more tollerable in condition then the other. The one sort are most vnconstant, and readily doe tergiversat from euery perfect purpose. Whosoever readeth the opinion of Auycen in a certaine epistle supposed to be written to a noble Duke of Sabelayn Hispalis in Spaine, shall finde there described more certainly the properties of a melancholicus person, then I purpose to intermedle withall. Yet Dioscorides maketh a very commendable report of a certaine excellent potion, called Diospoliciton, first deuised and approued by Architas, Prince of Tarentum, a moste soueraigne remedie against all melancholious diseases. And Galen in his booke *de sanitate tuenda*, speaketh moste doctinelly, and reputeth those men to be men of high happinesse, who in their dispositions vnderstand the workings of nature, do by inward contemplation, as by wisdom and experience continually consider, to instruct and reforme nature, to a better inclination, vntill perfect grace, olde yeares, and gray haies haue preuented the inconuenience of such desperat humours, and also to haue made an better conquest of all the euill practises thereof.

An excellent  
potion called  
Diospoliciton.

It is further to be noted, that many euill maners doe grow vpon the naturall disposition of man like weeds, and that alwell by dayly vse and custome, as by excessiue distemperance, dyt and coloured euery day in wicked practises, from the purenesse of their first innocencie, as that sometimes they are become vireformable. And Galen affirmeth, that no greater perill happeneth vnto man, then when euill custome ouerrideth, ouerrunmeth and ouerreacheth both disposition and temperance, which ought to vnderset and prolong the body with great feruour and health: Therefore let vs herein following, set downe

two kindes of temperance. The first is obserued

and referred to waight, or heauie burthen in respect of the elements: as that no qualitie doe therein exceede another, both for that all bodies are of equall wayght in the qualities of the elements called temperate: for it is impossible that temperance should be settled, eyther vnder exesse or defect. For as it seemeth the foure elementes are commixed within the comprehension of the same waight: And as fire hath his naturall qualitie, and actiue motion with the other elementes: so if there be a greater portion of fire then earth, surely heate with a prebminent dominion surpasseth coldnesse.

Hipocrates  
is mislensed  
or mistooke.

There are many which despise Hypocrates in his Aphorismes, altogether mislensing his doctrine of heate, not understanding simply heate, but a hot body, that is to say, the breath and bloud of the body. And doctor Measues sayeth, that children haue more breath and bloud, according to the proportion of their body, then others of higher age: that euen as a fire of greene woode burneth moste strongly and vehemently, so the heate of the children, (according to naturall measure and temperance) ouerpasse higher ages.

Leoncenus sayeth, neyther the one, nor the other stand with truth, because both sexes are of one and the same degree according to proportion. But Galen by the way plainly admitteth children to haue more heate: not because heate is in them more intentiue, but more aboundant: the which is most certain and true. For seeing breath and bloud are of necessitie more aboundant in children, it cannot otherwise be, but that naturall colour ought more abundantly to possesse them.

Galen putteth downe next hereunto a second manner of temperance to righteousnesse, as a positive lawe to be obserued of all men: the which righteousnesse consisteth to pay every man his right, as well in due deserts, as to him that receiueth it, as in discouering the glorious workes of naturall due tie in the payer: for herein not onely consisteth a simple temperance, for that it is a principall thing, agreeable with equitie, but also because it is begotten and brought forth, as a fructifeng tree, from natures perfect inclination. Therefore wee are to thinke of, and inquire, whether nature hath fauoured one place,  
and

and countrey more then an other, in the favourable behalfe of temperaunce, not onely for dutie in righteousnesse, but for the performance of all honest actions. In performing which purpose, Greece is magnified and highly regarded as a temperate countrey, both because famous and excellent wits haue sprung by the reig, as that experience hath tried them a famous people in ordinance of manners, and the workes of wisdom haue discovered them by their wholsome lawes both for martiall, pollicicke, and ciuill gouernment, And the inclination of nature hath polished them to walk most temperately in their conditions, during the course of this life.

Demolthenes in his orations against Philip of Macedonia, perswadeth them to liue according to the temperate soyle of their countrey. And yet if we behold all liuing men in their order, there is not one so to be found, which attaineth that excellencie of wisdom and vnderstanding, as hee ought to the bittermost of natures indowmentes, except some few persons presigned thereunto. And yet euery liuing creature redily performeth some temperate worke of nature: as some men in running swiftly, some men in resisting stronglie, and some men in agility, and some men in pollicie, but fewe men in learning, wisdom, grauity, and the naturall facultie of eloquent speaking: and the fewest of all in the confession of their creation: And yet euery one hath a seuerall worke of perfect temperance in the best behalfe.

So certainly all other vnreasonable creatures are framed out of this naturall mould, to some temperate proper tie or purpose, or other, as the horse for swiftnes, the Cow for fruitfulness, the sheepe for profitablenesse, and many other pretious workes temperately doo herein excell.

There is an other temperate creation in the plantes and hearbes of the field: although their vertue is quicke and vegetable, yet cannot skillfully vse their owne proper tie, but their properties are knowen, vied, and searched out by the art of man: and as many qualities exceeding one another, are so made and compounded one by an other, into one quality of medicine, as that they doo not swaue or exceede one aboue an other in operation

Vnequal qualities of diuers hearbes are made of one proper operation by the art of man.

ration. For as hot water and cold snowe commixed together, are made one perfect temperance of warmnesse, so all bodies or naturall qualities appertinent therunto, are contained or compaged vnder one burthen, scoope downe and take holde of seasonablenesse in euery kinde of coniugation or knitting together. Therefore the Physitian not onely croppeth all these heauies of the field, but taketh his best delight and ioy in the proprietie and vertue thereof, for recoueryng, helping, and comforting his sicke patient by some conected medicine, aptly and wholsomely framed to the bodyply constitution: for which cause, surely, this man in all the partes and practises of honest duetie is a moste perfect temperate man,

But let vs returne to our purpose, and insert vnder this volume a most high, and secrete workmanship touching the forming of mankind in his creation, which most sufficiently shall be prooued both by reason, argument & demonstration: and that mans proportion had a beginning by the insight of a diuine creature, first formed vnder an inuisible substance, and afterwarde visible, possessed vnder an anatomic of flesh and blood, yeeleth to a naturall instrument in euery one to some seuerall property or other; so that one of them from thencefoorth hath from time to time increased in the flesh and blood of an other, and chiefly vnder the protection of the diuine providence, as well as by the continuance both of the earth and elements in one due progresse and course of all things.

Whereby may be perceyued that mans generation hath grown by from age to age, vnder temperance and dis temperance of the fourc elementes: not onely vntill euery seuerall office of the same, be performed in quality and quantity of a proportionable body, as also to be perfected in fashion, that a wec beginneth competently to pertake her wonderful & admyrable works, therewith vnder cause and effect.

Then herem is to be required a commoderate difference of these bodies, whether the substance, as the instruments appertaining hereunto be naturall or artificiall: if naturall, then their forme is vnder wholsome or unwholsome temperance. The disagreements shall be hercin most largely declared: for the first.

first beginning of artificiall forme, was comprehended vnder the handes of man: as eyther by cunning caruing, or skilfull paynting. The chiefe maisters of that facultie was Policletus or Apelles, their workmanly p was without natural temperance, actiue motion, or sensible feeling: And for that the foure elements had not tempered or vniued a motiue life or breath in them, the worke is not passiue, nor subiect either to temperance or distemperance, health nor sicknesse: they feele neyther friendship nor hatred, good nor harme: when they are inured they cannot reuenge, nor yet requite any good benefite bestowed vpon them: they are ignorant of the alterations and chaunges of seasons: They neyther feele the pleasure of life, nor the paine of death: Their complexion is without disposition or inclination, to any good or euill thinges, where as naturall forme, hath a most high place in the worke of a visibill substance. So that Lyonicetus hereunder, placeth Physiognomy to bee conioyned and annexed vnder naturall forme, and therewithal the postures and gestures of the body are framed, according to the manners of the minde. Aristotle in like sort dooth reckon the actions of the body, to be agreeable with most men, after the manners of the mind.

Fuchsius saith, a temperate body is not considered, or measured in the waight of the elements, but in the perfect action of euery scurall member. If which reason be true, then those bodies cannot be temperate, which are not fashionable: then also those actions which are done without forme, are neyther perfect nor effectual, No credite is assumed hereunto, eyther of learning, wisdom, or experience: for otherwise the head cannot conceiue any good purpose, if the ioyntes be peruerred from nature.

Surely the highest and happiest temperance appertaining hereunto, is when the mind in naturall propertie is provided to all good deedes and perfect workes, and that nothing may hinder or intercept the honest intent thereof, this is perfect temperance. For otherwise if there wanted handes to doo a good seruice, in distributing: if the composition of the body were vitiate, eyther in the mothers wombe, or by the vnskillfullnesse of the Midwife, in some one ioynt, shall this proue the child to

bee disabled from all temperance, and imperfect in all actions, and theretoze in him all neighbourly benivolence were to bee quite taken away, if in any such respect temperance did consist. This standeth far both from reason and iudgement, therefore seeing a temperate worke, frameth a temperate man, to be equall and measurable, we are to vnderstand, that formitie and fashion is an instrumentall cause, not effectual without the qualitie of the minde, so that an elementall bodie measurably commixed in disposition, may be temperate although the same bee not fashionable.

Vlisses may be adioyned an example hereunto, who was far worse then Achilles, notwithstanding he wanted outward induments & comely forme, which both Achylles & Nereus possessed. I wil posith forth a lively picture in the perfect description of this matter, of one Aescop a philosopher, of all men that liued in his age, was in all the partes of his body most deformed, as being goozbellicd, bowe-legged, crooked-backed, a mishapen head, with a crooked necke, the carootes thereof were both, short and slender, hauing also flat nostrils, and hanging lips ouerreaching their sights in all mishapen deformities: notwithstanding, nature indued him with a temperate bzaime, hee was most wittie, pregnant, fruitfull, and in setting toooth of sayned fantasies and sodaine deuises among al men then liuing most happy. Therefore it followeth, that the best fashion in body doth not attaine the best and wholsomnest temperance, in the ornament of the mind. Manardus is deceiued, affirming that outward forme is better then inward temperance: which if it should so fall out, forme is the principall and efficient cause, and inward temperance is a cause coniunctiue following. For Ajax was of a fashionable, strong, and mighty body: yet was he mad, raging and furious: so that it is to be prooued, that the outward frame and forme (although it be neuer so faire and beautifull) cannot be well directed and gouerned, where inward temperance wanteth. And Hypocrates affirmeth that forme and fashion, with reasonable creatures, ought to be possessed vnder a proportion or measure of the inward qualities, and that temperance is a reasonable gift, from that heavenly workman, infused in

in man, contriuing all inward qualities to become most splen-  
dant and vertuous in all metaphisical causes, farre beyond  
mans conceit.

The Philosopher sayth. *Homo hominem generat & sol.*  
Man and the same doe generat and bring forth man. There-  
fore inferiour causes doe not inforce the superiour causes from  
aboue.

And Galen sayth, that the deuine cause hath fashioned the  
proportion of the body, after the maners of the minde, and doe  
many times one of them agree with an other, which if it doe so  
fall out, then corporall actions and naturall conditions, depend  
with in themselves, one vpon another, by a mutuall consent in  
temperance.

Arnoldus de noua villa sayth, that euery member in a ser-  
uiceable body, obtaineth perfect temperance from the inward  
minde: and yet he doth further repoze that blood and humours  
are more thicker in an vntemperate body, and therefore dege-  
nerate in conditions.

Auycen concludeth, that the foure elementes are congested  
into euery seuerall body, predominating euery man, in some  
speciall disposition of good or euill, touching the qualities of the  
minde, of what fashion or disfashion locuer the body is: but the  
power of heauen ouerruleth all.

Dioscorides sayth, innocencie hath begotten man, in a per-  
fect minde, in the beginning of his dayes, and was stayned  
afterwardes by mans fall, or larger corruption, like a

Mans inno-  
cencie com-  
pared to a  
paynters tin-  
sell,

paynters tinsell, from white to red, in the carnati-  
on of mans blood, but the celestiaall power  
by a regular order, reformeth  
all thinges.

Thus endeth the first booke of temperaments.

The Lord made heauen and earth and all things therein,  
Blessed be the workes of his hands.



HERE FOLLOWETH THE SECOND  
Booke of Temperamentes.



¶ Sing in this first booke wee haue spoken of the nature, number, and order of elementes, aswell of their proportion and substance in body, as their proprietie in qualitie, haue found out not two, but foure compounded temperamentes. So also by delatiue circumstance, haue we distinguished, in the temperatures

of times and seasons of the ycare: the one by vniuersall substance, the other by vniuersall nature: the one in temperature or distemperature of heate, drynesse, moysture and coldnesse, and the other touching purenesse in health, as corruptions in sicknesse, happening vnder the good or euill regiment thereof.

We are further now to procede, vntill by rule and order we finde out, by an vtermost indetour, the plenary parts of mans estate, and condition in this life, the comprehension thereof, is in one behalfe naturall, and the other animal: So that a temperat man is by rule and order in eicher kinde of worke, by good manuring, and ciuill framing of his outward members, made inwardly perfect, for that voluntary motion hath before performed many seuerall duties in the most excellent senses of a vertuous man. And yet it is a necessarie thing to discern vnder these senses a common sense: so the insignes and renowned tokens thereof are stigmatike, for that all cogitations in the heart of man are shut by vnder sleeping, and set at libertie vnder waking.

Cardo est  
cordis ienua,  
vt animantia

The excellencie hereof is incomprehensible in a perfect vertuous man. Yet among the Pythagorian philosophers, hee is accounted most vnhappie, which interdealeth any thing at all

in those primarie faculties, vnder which is contained phantasie, reason and memorie: as among the other senses is inserted a primary and perfect operation, thorow which, all the annall powers of a man are moved. And yet as a melancholicke person vnder his temperance, may be indewed with a strong and stiffe memorie, yet by the same propertie hee shall nothing perhaps eather in imagination or conceit: so also some others may be insigne to preuaile in other good ornaments, as abilitie of learning, or sharpenesse of wit and vnderstanding, except memorie which is not placed a like in all men: for no man is happy on euery behaite,

motu a corda  
suscipiunt, ita  
fores a cardine.  
Tasting.  
Feeling.  
Touching.  
Hearing.  
Seeing.  
Melancholicke men  
naturallic excell in memorie.

Surely sensible creatures (as Auycen affirmeth) in the greatest behaite, doe followe the temperance of bloud, and that he alone is temperate, which is so measurable in all primarie powers, chiefly to satiffie all naturall workes, which ought of dutie to be performed.

For the more plainer vnderstanding the deepe reach hereof, there is to be considered foure speciall and naturall operations: attraction, retention, concoction, and expulsion. These are placed in double vse for the seruice of the whole body, not onely touching the inward parts, properly belonging to the stomacke and liuer, but there are some outwardly deputated, for continual vse to minister inward reliefe and nourishment, for the preservation of the whole bodie: so that he which is perfect in euery worke hereof, is highly preferred in temperance.

These things are manifestly enough discouered, and their difference onely consisteth herein, for that euery one serueth bys place to some proper worke. And yet these inward workes manifest themselves to euery one that outwardly, and seriously beholdeth them: as boldnesse, feare and such like. Therefore a temperate man is neyther bold, nor feareful, but strong: neyther headlong, nor slowe, but speedie: neither cruell nor soft, but gentle: neither enuious, nor yet a negligent despiser of other mens substance, but a louer of his owne estate: no tyrant, nor rashly mercifull, but righteous: neither full of hatred, nor loue, but a louer of his friends. These affections are possessed vnder the liuer and lightes, in which place loue and desire haue their

chiefe and principall mansion: And therefore this prouerbe hath bene vniuersall among philosophers, that the liver is the cause of loue, and the spleane moueth laughter, although oftentimes sadnesse draweth occasion from the spleane therunto.

Galen in his thyrd booke of affections, the fourth chapter, calleth these affections morall workes, and vnrasonable, for that they proceede from an vnrasonable soule. And Galen sayth that so long as the soule and the mind conflict within themselves, these differences are made: that the minde is increased with morall passions, and the soule with principall faculties. The soule is a created substance, inuisible, hath no image nor fashion but onely of his creature: The minde after the opinion of the philosophers, possesseth the heart, forasmuch as from that place proceedeth boldnesse, valiantnesse, and stoutnesse, fearefulness, and cowardly dastardnesse.

There is no man that denieth, or may interpret the minde from participating with the heart: Therefore the minde and the heart mutually inhabite one with another, and sometimes the soule consenteth with all the passions of the minde, and passe ouer in mutuall agreement alike: hereby the soule is so humbled with the minde, that the supream dignitie thereof, falleth downe into the morall partes.

And Dyoscōrides sayth, that when the soule and the minde are united and compassed within the morall passions, sadnesse, feare, boldnesse and such like belongeth therunto: all which doe season the perfect nature of a temperate man.

Ieremie Thriuerius sayth, y although the minde is posselt with reason & vnderstanding vnder the power of the soule, yet if conceit eyther deuieth, or swaruech aside, fro the right vse of the principall faculties, the wit is banquished, and the minde wandreth at large, hauing neyther guide nor place: heereupon falleth out the disease of madnesse. Yet if the wits and the mind sometimes appeale to the primarie senses, and vncertainely retire againe, then the disease is limaticall following the temperance, or distemperance of the moone and the elements. And also when the wit is apprehended by secret motions, and by sodaine alienations carried a farre off, the disease is then called  
Lethargie,

Lethargy when the principall faculties are decayed and ouer-  
run by olde age, ſickneſſe or any ſuch diſtemperance, ſo that  
the conceit is alſo ouer tyed, blunted or dulled, that the wit ther-  
by cannot perſourme any dutie or office of ſharpreſſe, or reſo-  
neſſe, in any perfect temperance, then this diſeaſe is called do-  
taze, or a deſection in the primary ſences: for ſurely a meaſu-  
rable and moderate man, ought to bee perfect in all naturall, a-  
nimall, primary and morall works, and euery one ought to per-  
ſourme them as from a moderate body, diſpoſed to all tempe-  
rance, and the ſignes of a reaſonable ſubſtance are, that the body  
be neither hard, nor ſoft, warme nor cold. And although theſe in-  
ſignes faile either outward or inward, yet certaintie, they may  
be true and approouable in all temperate workes.

Galen coniointh vnto this temperature, a naturall, actiue,  
and conſplatiue motion: and ſaith, that a man which is compo-  
ſed of ſoure elementes ought to be indifferent in all theſe pro-  
perties, as well in colour, ſtature and ſmoothneſſe, as courage,  
ſtoutneſſe, and all other conditions belonging to mercuriall tem-  
perance in a bleſſed mind.

Hereunto alſo is commended vnto vs, an excellent temperance  
in the hayre of the body, which is beſt agreeable to yong men,  
natiuely brought vp in temperate regions: It largely ſheweth  
the powerfull and luſtie gouernment of youth, adorning yong  
yeares alwell in nature, as in complexion: For all other ages  
are intemperate. Wherefore in reckoning by the diſt of ages  
by diuiding and directing the life of man into diuers and vari-  
able courſes, from his firſt age to his laſt and ſmall end, we are  
firſt to conſider of infancie, which hath continuance from the  
firſt natiuitie, to the ſpringing of the teeth: Then childehoode  
afterwardes taketh place untill yongmanſhip, called adoleſ-  
cence (which is the ripeneſſe of time to generation, to bee per-  
ſourmed) which age is commonly known by hayres, cyther a-  
bout the chin, or priue partes: this age is very hot and moſt.  
Galen ſaith, this age beginneth in virgins at twelue or four-  
teene yeares, and continueth to twentie and ſomewhat beyond:  
And in this age, opineſſe hath his beſt place and chiefeſt felicity  
although heat and moſtneſſe in moſt part of them, continueth

butt thirtie and three, as the last and farthest dyt of adoleſcen-  
cie. Petrus Galienus caſteth that age, the ſpreading, gathering  
and ſtretching forth of the body, as then dooth it moſt chieſlye  
lur in ſtrength. Arnoldus de noua villa ſaith, that the moſt  
part, eſpeciallie women, beginning their adoleſcencie before  
ripenesse of age hath geuen them libertie thereunto, doo after-  
wards riu like vntimely fruite: as peares, pſummes, or ap-  
ples gathered before ſeaſonableneſſe and ripeneſſe hath perfe-  
cted them, doo moſt ſpeedilie dye, rot, decay, and viterly  
periſh.

This commonly is well perceiued and knowne to fall out in  
ſouth countries, where heat and moiſture excellently ouermat-  
teth with many corruptions and diſeaſes, in ſuch raſh ages.

Petrus Galienus ſaith, that although the ſouth countries  
bring forth ſtrong men, yet their age is not certainlie of hotte  
and moiſt temperance, nor yet conſtant vnder dyneſſe, but ra-  
ther moſt of all bendeth to extreame heat, which moiſtneſſe be-  
ing ſo much inflamed therewith, as that the yong and tender  
ſkinne is vterly vnable to containe the meaſure thereof, but  
naturally ſpeweth and breaketh forth without artificiall expul-  
ſion.

Next followeth mans eſtate, which ſtandeth for a while at a  
ſtay. And although their bodics by little and little decaie, yet  
their ſences continue vnbroken aboue fourtie yeares: and in  
ſome men of ſtong and ſound complexion vntill threſcore and  
aboue.

Then cometh olde age, alienating and declining aſide, al-  
together replenished with melancholious coloureſſe and dy-  
neſſe, at which ſeaſon, blood and heat are ſetled and conuined  
in the bottome of the arteries, and vaines like dregges: And  
the longer they are ſtayed and lodged, ſo much the ſooner the a-  
ction of blood is obſtructed and combuſted, and the ſtrength im-  
feedled and disabled: the which falleth out, aſwell becauſe of  
thickneſſe in the ſhume, growen and faſtened woth the bones  
and ſinewes, as alſo becauſe the excrementes haue bene there  
long ſtaied and cloſed vp: The which calamitie many men in  
their decrepit, and extreame age, vnder take and ſuſtaine. For  
their

their former impuritie of lustie youth, is not onely vanquished, but patched inther bodies with fuliginous superfluities like soote to a chimney, afflicting them with drie coldnes vnto death.

Therefore happy is lusty olde age, whose former puritie hath drawen comfort, ease and ioy vpon gray haire, whose blood is odiferous and sweet, whose breath is easie and who some whose bones baines and sinewes are direct, whose digestion is easie and light, whose expulsiō is naturall, in whome the temperance of heate, as drynesse of bones, and moystnesse of blood, are to olde yeares most nourishable: that like as the dry hot ground is not corrupted with euery moysture of rayne, but the distemperance thickest and freeleth about the ground, before it pearceth: euen so temperate hot bodies are not easily pearced with the contagion of distemperance of moyst coldnes, or any such like superfluous vapours.

Galen herewith concordeth that drie braines are lesse incumbered with superfluities, and moist braines naturallie appertai- neth vnto idotes and foles, which lack discretion, for that their primary faculties, are ouerflooded or intermixed with superfluous grossnes: so likewise a woman of moiste complexion is most menstruous, especially if she want the vse of man, yet this rule and order is manifested by Galen in these words, *Si virago fuerit fortis pre caliditate & siccitate, nunquam hoc profusum admittet*. Therefore hot and drie bodies of some women, are ouermuch infarced with excrements and growe into many inward diseases for want of naturall deuoydance of their incor- rected superfluities: for which respect their piteous fullonnes, vnmaturally gathered, ysuerth by their nostrils, therefore by this reason women of moist complexions are most wholesome for the vse of man.

It falleth out farre otherwise after the course of nature, in mens constitutions, for that Dioscorides holdeth his opinion after this maner, who saith, *Malle siccitatem plenitudinis, humiditatem, incoctarum superfluitatum, occasionem esse*. I had rather drynesse should be the occasion of fullnesse, then moistnesse the occasion vndigested superfluities: for a moyst bodie in

a man is easily ingurged, diffused, puffed, and as it dooth greedily desire sustenance, so dooth it redily nourish excrementes, transformeth much blood into watry matter, ouermuch inflameth and spendeth vpon nature: whereas on the contrarie, a dry body scarcely admitteth or indureth most nourishment, but that it doth presently comprehend thereby a pure blood into the vaines, drieth and utterly consumeth al waterye and matery substance for dyuine in adolefcencie, furnissheth the bodie with good blood, dislogeth the body from raw excrementes, drieth, purgeth and perfecteth the bodie from all corruptions: As for example: Let vs distinguish between a flegmaticke and a melancholike person, between a moyst and drye braine: that hereby a moyst temperance in respect of a drye is perceiued & knowen to haue most superfluous humors abounding, and in a ny times old men are more stuffed with excrementes then yong men: the cause hereof is want of nourishing blood, which produceth coldnesse. For prooffe, if two olde men were placed vnder one ayre, did both feede vpon one diet, and were of one like age, surely hee which of them generateth a moyst temperance, shall abound with the greatest superfluities. For it cannot bee otherwise found out, but that dyuine alwaies is the cause of puritie, and moystnesse the occasion of great impuritie. For all men doe obtaine the first partes of moystnesse by carnal generation and therefore children are nourished by sleepe in their mothers wombe.

The second part of cold superfluities, are obtained by moistnes of complexion, which naturally disfigureth many flegmaticke old men, and draweth them subiect to euery vnconstant vapour.

Auycen assigneth the cause of these and such like piteous excrementes in olde men rather of an immoderate maner of diet, then of natures distemperance.

Galens opinion is most fauorite to our senses: and yet disagreeing from Auycen, who sayth, that although olde mens dyet, were much more dryer then y. dyet of yong men, yet for that excessive coldnesse purtieth them, must of necessitie abound with ouergreat excrementall superfluitie.

There are many which haue wandred very wide, both in the  
consti-

constitution of old men and children, especially Manardus first declaring that olde men be infored with sicame, by reason of riotous youth and euerie variable accident exhausteth their bodies, with moste perillous pestilences. This is contrary to Galen, who plainly affirmeth, that after olde age draweth on, the body is set free from all accident, and bringeth forth diseases of naturall proprietie, for that nature eether alienateth, or then weakeneth, or els quite decayeth.

And furthermore, whereas Manardus seemeth to conioyne coldnesse, as a naturall essence in children, his reason is proper, onely for that they tooke the substance thereof in the first place of generation, and their heate is afterwarde gathered rather by nourishable meates then of naturall substance. This is contrary to Galen, who is fortified with experience on the one side, and standeth highly upon the works of nature, on the other side, both thinke that children are more hote and moyst then adolescence. And why is Galen moued so to thinke? First, for that children hath multitude of blood. Secondly, they haue greedinesse in appetite. And lastly, they haue a substantiall valour in concoction.

Children are  
apt to in-  
crease blood.

As these reasons shew a great ground why there should be more aboundant heate in children, so he denieth their heate to be intensiue. For Dyoscorides verily affirmeth, that adolescence hath more abundance thereof, not according to the proportion of the body: For the body of a child, although in the small quantitie thereof hath not more intensiue heate, yet hath more copious and intensiue blood, then adolescence. Surely children in their proportion obserued and considered, haue a greedie and quick desire to sustenance, and are of redie digestion therunto. Therefore I thinke it extreame madnesse in Theophrastus Peracelsus, who absolutely granteth a larger sustenance to children, then adolescence, seeing naturall operation refuseth to be more stronger in children, and yet there heate is most plentifull, and their digestion most redie. Yet I doe not mislike his difference made betweene children and infantes. For infantes in their first natiuitie, are colde, and therefore whollie giuen to sleepe: but growing vp to children, are euery day more sanguine, and ther-

foze more hote and moyst: for as hote prouoketh appetite, so moystnesse, is the cause efficient, aswell to nourish great sleepe in the body, as to aduance thre with the office of good nourishment.

And truly Dyoscorides affirmeth, that children are under diuers inclinations, both of weaknesse and strength: And the same is well discerned vnder a double operation of their excrements, as that the one being ouersoft, and the other vterlic body of moystnesse. The first argueth moyst colnesse, which stirreth vp a naturall desire and disposition to sleepe in children, the other prouoketh a to increase bloud, releeueth and comforteth the vitall partes.

The Philosopher is wonted to declare, that moystnesse is the first cause of sleepe, and colnesse is the second cause: And therefore when the humours of the body be detected eyther by nature or art, both moystnesse and colnesse both in the first and second degree are possesse in the body. Yet these colde humors detractions vppward, manie times infeeblyeth the stomaches of children with cold distemperance, and doe egerly scower, wast and extenuate their bodies downeward, as that thereby all their naturall vertues are quite weakened and their facultie of appetite, quite ouerthrowne.

In respect of  
naturall chol-  
ler adolescencie  
exceedeth  
children in  
heate or els  
not.

Then surely we haue iust cause, to make further search & in-  
quirie as touching the difference betweene adolescencie and  
children in their heate, which is challenged, that adolescencie  
exceedeth children in larger abundance of heat in respect of na-  
turall cholier, which more sharply inflameth and pursueth the  
body. And except the same be proued, oftentimes in glutton-  
ous and glasse corruption, excessiue draketh the body to in-  
flaming diseases thereby: In this respect adolescencie surpasseth  
children in heate, or els not.

For the better understanding hereof, let vs vse this compa-  
rison following, and agreeable hereunto: that if two cuppes be-  
ing of unlike quantitie, filled with hot pure water, without slime  
or corruption put therunto, the qualitie of the lesser may exceed  
the quantitie of the greater in heat: and yet their equall quantity  
according to proportion is nothing diminished. Euen so blood  
may

may according to proportion be matched in children and adolescence alike, & yet their heate may exceed one above another.

This is onely spoken, for that heate is established by blood: for as in some dispositions, nature is earthy and colde from their conception, so heate of blood aduanceth and promoteth the same, to become vegetable and wholesome in the vniuersall partes of the body by nutrimentall meanes. For which respect if the qualitie be unlike, yet the quantitie according to proportion may equally agree together. This proueth heat in children and young men ought to haue seuerall proportions in substance, and yet in qualitie they doe exceede unlike: for as heate in young men may be more sharper, so in children more sweeter and tastefull. And whereas blood is in Children more intentiue, so heat is in young men more intentiue, as is aforesaid. For which cause, medicines prepared for young men, are of more higher degree, both in nature and operation, Otherwise unforseable to reach the constitution of adolescence, onely and because of their high courage and strength, which is in the substance of their intentiue heate: for which cause, the greatest skill that belongeth to the heedefull and wise phisitian is euermore, to consider aswell of the cause as the constitution, that temperance may thereby be perfected into good estate and condition, by qualitie, and that medicine and the body doe not exceede one another. For heate ought to be more sharper comprehended therein, not by a variable substance in it selfe, but by artificiall helpe aduanced thereunto, so that sometimes bodies of cold and raw constitutions doe swiftly hasten towardes many dangerous diseases, except onely translated into some other more perfect nature, or otherwise reuiued both in substance of blood, and strength of heate. As if a hote stone being dipped in a cold bath, or a colde stone in a hote bath of water, doth forthwith alter both the water and the ayre, to be of a like qualitie with the stone. So these distempered bodies are reformed by artfull knowledg to become in equall temperance alike: and yet not in operation, for want of blood, so that heate may be restored, or the exesse thereof diminished. For like as difference is interposed betwecne a cleere and grosse ayre, as hauing like  
L
quali-

qualitie of heate, yet not like neyther in substance nor naturall operation, so diuers constitutions by this meanes may be like in qualitie, and the variable estate thereof may become also of one temperance and operation.

There is a difference to be set downe in the outward estate of two temperat bodies together. As first, to regard their differences, by touching and feeling the substance, according to proportion of euery squerall part by it selfe: for many times by the proportion of outward thinges, the good and euill estate of inward thinges, are knowne & beleued, as onely by a supposition Hypothesis. For if the heate of adolescencie and childhood, may be found equall by feeling, then would it fall out, that the comparison of ages betweene adolescencie and children, were of necessitie equall: vnto which there must be adioyned both discretion, consideration and constant stay. For Cornelius Celsus saith, that yong men which are perfect in conceit & vnderstanding, are of hote dispositions, & haue verie little desire to sleepe, the which thing somewhat bendeth towardes drinnesse: And yet nothing is in the obscure workes of nature to be discerned in them either by feeling or touching.

Hote braines  
are apt and  
inuentiue and  
small desire to  
sleepe.

Galen in his booke *de sanitate tuenda*, rehearseth manie high and variable dispositions, both in adolescencie and children, and putteth forth moste excellent preseruations in eyther their defences.

Theophrastus Paracelsus saith, that heate belonging to children is increased and multiplied with nourishmentes, vntill adolescencie be perfected, and afterward shorteneth, decayeth, and fallcth away, as the summer dayes, vpon the approachment of winter: And therefore he sayth, that generation is colde and moyst. As a kernell shrowne into cold earth, is by the naturall operation of the earth, nourished by one degree to another, vntill it become a plant, and so forth vnto a perfect tree, so is bloud and heate directed to increase, and arise from generation to conception, vntill a perfect birth be performed to infancie, and then forwarde to childhoode, vntill adolescencie be consummat. This reason standeth verie proper to manie dispositions.

As touching adolescence, it is most largely set downe in the second of the Aphorismes, touching womens in young men, proceeding of an intemperate heat, and by the same reason, adolescence more easily falleth into sharpe feauers than children. First, not onely because heat is in them more intemperate, but also sharpe and dry: all which is manifested by touching and feeling the complexion, whether in the course of blood, it be soft or hard: for those kindes of feauers are of diuers natures, which either by an extreme deuoydance, or defect of blood, doo as well offend the arteries, as other principall members, the heart, the liver, the lunges, the stomach, and the reines, which in their vegetative nature are wasted and consumed: so that by the highest degree of daunger, the spirites vitall, naturall, and animal, are excessively inforced: or in another respect, the naturall humours boyle and seeth about the stomach, or the braines, oftentimes are vanquished by strong vapours, so that both giddinesse distempereth the head, and disappeteth the stomach: and the rather if naturall heat be interdicted from all rightfull and due passage in the vaines: for which respect these rotten feauers doo growe vpon adolescence in the contagion aforesaid: or els by reason of grosse blood, salt fleame, or passive choller, or melancholious sorrowe, or by distemperance of inordinate heat in the sunne, or putrified ayres, or inordinate surfeits, or for lacke of exercises.

There are diuers sortes of these feauers, hauing diuers natural inconueniences attending vpon them: Some of them are called humerall, some are called Ephimeræ, some are called Hecticæ, some are called Capillares. These feauers haue diuers secret perils depending vpon them, and oftentimes when their constitution is inwardly drie, doo denunciate great outward moistnesse. For as war is moist and drie, or colde and drie in one nature, so these feauers may be more noysome, aduersible and impedimental, for that nature molested by cold driesse is like soft clay congealed to drie hardnes, of a frozen compact substance: which reason declareth that colde driesse taketh his first substance from colde moistnesse. In which dangerous degree inmedicable corruptions depend hereupon, na-

ture being transperled in the first maner of comparison, as the elements reserve in themselves a perfect substance, and yett dispose and alter the qualitie an other way. For where the substance falleth away, there putrefaction becometh a common calamity, nature utterly desisteth, and leaveth of her common and operative course thereby.

These differences of moistnesse and drynesse (by alteration of nature) are known in substance of all living things. For where liquid proprietie of fluxing hath power, there the course of corruption possideth and putrifieth all things: for fluxible things are moist, overflowe and runneth abroad to every detrimental mischief, and those things which easilie concreat are speedilie drie, and will not afterwarde underbend to the qualitie of moistnesse. So after this manner the contrarieties of drynesse and moistnesse, are in their natures esteemed and accounted off. We are then to consider not onelie the humours, whiche every man is best disposed unto, but all the partes of a man, under what constitution, cyther of drynesse or moistnesse he doo wholly depend. As first, wee are to plecte upon the highnesse and excellencie of fatnesse, which is so much advanced in the bodie of man, As that thow that mediocritie all voluptuous delights are prospered, and by the exesse thereof the vitall blood is much corrupted: And as pure fatnesse is containd under health and wholesomnesse, so fat which cometh of gluttonous ingurgitation is verie deceitfull to the body. And therefore fatnesse is containd under divers kinds, and after divers complexions, so the proprietie thereof is also divers. For as fannes enlarged upon the flesh, is most purely congested into substance, so is it moistly nourishable in digestion. And yett the parchiment skin called the membrans, as the caille and fyne, wherein the guttes or bowels are lapped, are moist drie after the opinion of Theophrastus, both because their moistnesse swiftly is transported into the liver vaines, and oftentimes deuoided away by the vyne, or ordour, and also for that all the inward partes continuallie, as also hotly and exressively breathing thereupon made thereby of necessitie drie: although hot moistnesse creeper thereupon, yett can it neuer growe into per-

This moistnes  
is like a run-  
ning gutter  
which if the  
fountain be  
stopped aboue  
the gutter  
forthwith drie-  
th beneath.

perfect substance therewith.

There is an other fatnesse impertinent from the temperature of man, called tallow, onely belonging to Oxen and other such like vnr easonable creatures, partible in the hooffe, the which is both drie and yearthly.

Likewise there is an other fatnesse called grease, which nothing appertaineth to man, except that which moystlie is gathered in the gall. And as that grease which is so gathered is moyst, so is it moystlie digested, and drawen into moist substance, especiallie vpon claw footed beastes and fowles of the ayre.

Auycen assureth, that nothing is more preserving to mans life then naturall grease, gathered vpon pure and perfect sustenance, yet many make no choise of their meates, but in their feeding doo grosse satissic appetite, greedie furnish their stomaches, and in pursuing their owne delightes, doo thereby vterlie discolour complexion, corrupt blood, and nourish diseases: And the fatnesse so gathered vpon such stymie and loathsome sustenance, is moyste in the highest degree: thorowe which the bodie is ingrossed, the guttes puffed, the braines inuapoured, and the stomach ingurged. Besides which, it dooth congeale into a variable viscus, and materly substance of waterie blood, inundating between the flume and the flesh: so that swelling tympanies oftentimes breake forth in the fulsome generation thereof.

Auycen sayth, that whosoever desireth health and long dayes, let him make his choyle of dye meates to fede vpon, and thereby to increase and gather perfect substance of fatte, so that the fleshe and the fatte may bee equallie inlarded: agreeable one together with an other, as that nothing may exceede therein one from another, vnder Natures temperance: And that the vitall blood taking perfect liking and pleasure therewith, may fruitfully flowe into all the partes of man without opilation.

There is moreouer a fatte deeply couched in the bones, which Auycen calleth the pyth and kernell of the bones, it is hot and drie, and being melted, presently yecdoeth and  
L 3
spredeth

spreadeth to bee liquid, and yet forthwith returneth to the same naturall substance as before.

The spinall marrow is the backe bone marrowe.

There betwene oments, one in the head, called Pia mater, and the other belonging to the open fat ouer the belly

This marrowe is of diuers qualities in the disposition of the bones. As first in the braines, next in the flat, broad, hollow and round bones.

Galen sayth, that the marrow of the bones is most drye, and the spinall marrowe moist in the second degree: for the bone marrowe is perfected and made pure, naturallie compacted within the hard shell of the bones, and the oment marrowe is liquid in the celles of the head, and void of all during substance, for that the humours haue such large access therunto, that the same is thereby continually molified and verie highly weakened in operation.

Surely it is a wonderfull mystrie to consider, and thoroughly weigh this excellent worke of nature, for the variable couching this pyth, in the deepe bottome of the bones, sowing, scouring, renewing and fortifying the strength and swiftness of the body thereby.

Galen hath many degrees in the variable art of nature, touching marrow of diuers kinds and properties: and touching the vniuersall frame of the bones, is nothing els but an outward anathomie of the whole bodie, couered and set forth with flesh, blood, fat, vaines & sinewes. So also there wanteth no necessarie office within, that appertaineth to the life of man. But touching mealled or kernelled flesh, with which we haue not to interdeale within the drift of this our purpose, both because it is a monstrous mishapen substance, gathered within the flesh, contrary to nature, and also because sundrie infections arise thereby, in mutuall consort one with another, so that hauing this spoken of the inward worke in the outward temperance, are not to omit also the temperance of the inward motions.

Touching the lightes, spleane and raines which are of hot and moist dispositions, and yet their ordinances minister many one effectes in the body: for there are some writers, as Petrus Brissotus, Petrus Galienus, Iohannes Glarensis, Michell Scotus, or Cornelius Celsus, who suppose the loonges to be  
indued

indued with lesser moistnesse then the liuer, and the rather, because cholericke blood is not intermingled therewith, except that which perfectly purgeth the same.

Theophrastus Paracelsus concludeth the loonges to be a certaine spungie instrument in the side, and is of such hote propertie, as that most chiefly it is nourished by extracting moistnesse from the liuer: And also it is to be aduudged vnder the nature of dyneile, for that the spirite and breath hath such a forceable exhalation from the same. Therefore Auycen affirmeth that as all accidentall hearbes, doe much comfort the loonges, so all accidentall coldnesse, is most harmefull thereunto, as generating tylickes, coughes, belchinges, short breathinges. And yet the loonges are much comforted vnder a naturall choller, in these bodies which can best possesse & inuoy the same: whereas the liuer blood is moist and earthly, and vnder a melancholious temperance, and a melancholious body is very thicke, and subiect to putrified corruptions in the ayre, and therefore subiect to pestilence, especially vnder euery colde and drie distemperance.

That which  
is hote is easily  
corrupted  
with cold.

Galen speaketh of certaine hot moistnesse, in mucilaginous flesh, inclinable to the second degree: such bodies doe drawe from the loonges and liuer, by an excesse exhalation, eyther of temperance or distemperance, the corruption heereof is easily found out by a stinking and contagious breath, and other superfluous excrementes deuoyded by fleame. And although the morning breath may be vnsauorie, by filthie and hurtfull contagions, proceeding eyther by long fasting, emptinesse of the stomacke, or the breath closely detayned vnder long sleepe, gathereth excrementall filthinesse thereby: so surely all the fathers and best writers, doe attribute the efficient cause, vpon a summe decay, and noysome corruption in the loonges, which necessarily falleth out by the moistnesse of the liuer, feeding the same.

It is a very hard thing to finde one member hote and drie together, except the hart, which standeth vpon the diaphragma, which maketh diuision vpon the spirituall partes: Therefore Auycen placeth the hart absolutely drie.

Dyoscorides somewhat doth contradict Auycen heerein,

Why saith, that although the loonges giue breath, yet the comfort proceedeth from the heart, giueth heate and strength therunto: And also breath by either partes adioyned therunto, is made more hoter. So likewise the liuer blood is deferred and strengthened in heate, by pursuing and searching vppon other parts of the body adioyned therunto, otherwise it is earthly, especially when accidentall effectes in diseases are transferred beyond the power of nature: And as the breath followeth the nature of the loonges, so the blood onely followeth the nature of the liuer, and yet in their proprietie they doe both decline, for breath is most filthily corrupted as wel by inward extremities as inward diseases. So the blood by sweete and delicious nourishments is conuerted to choller, and is then both hote and inflammatorie: So that departing from his first proprietie, utterly corrupteth, decayeth, becometh abrupt in the degree of death.

Cornelius Cellius sayth, the spirite, the heart, the blood, the liuer, the single flesh, the musculous fleshe, the spleane, the raynes, the arteries, the vaines, are hote by accidentall meanes, otherwise they are cold: this his meaning is left raw and vnseasoned: it is to be coniectured he meaneth those accidentes to be the nourishment which increaseth, prospereth and cherisheth those parts of the body, in qualitie and quantitie, which otherwise after the manner of the membrane, would debilitate and decrease their power. All this considered, as the spirite is more exquisite and searching, so is it also in due proprietie more warmer then blood. Likewise and on the contrary, the arteries with the paynes and fatnesse, are hote, and yet by all and euery euill and subtil accident, colde, if the body in feeling or touching be found soft, it is not forthwith moyst: for reason may not iudge such a bodie to be soft, which by vnnaturall humour is many times fluxible. For euen as wax is not of his owne proprietie onely moyst, as by the excesse of accidentall heate put therunto, so cleere water, is thickned or hardened by accidentall colde. This proueth all thinges to be vnder some vnnaturall proprietie, and reuertible from their first fresh flourishing natural course. So that hitherto hauing defined temperance with all measurable moderation, so also haue we differenced ages and proportions

tions of young men, from olde men: and olde men from children: and children from infants.

Next, after the opinion of Galen we are onely to shewe the temperature of these accidentes, which beie highly varie many times from nature and become deformed and improper in the sciues: As slenderaesse, thickenesse, copulencie and a measurablenesse in the naturall condition of all men. And touching slenderesse, there are two euidences thereby signified, that is, as well the small quantitie of flesh, as the pure fatnesse concreated vpon drie bodies, thorow which the diaphragma is thereby safest preserved from contagion: as the reason and vnderstanding vniuersallized, so that a large and liberall life, with some excellent endowments are appertaining to those bodies. But copulencie declareth the aboundance of fleshe, which ingroseth and vapoureth vpon moistnesse, bringeth forth manie noysome and filthy diseases in the body: Whereas thinnesse and smalenesse of flesh, sheweth perfect drynesse, so copulencie doth shew coldnesse and moistnesse.

Cornelius Celsus doth affirme, that a thime body sheweth frugal fatnesse, nourished in the warmenesse of a thime blood. So these grosse bodies nurse vpon thicke blood, and venomd humours.

These men are in a most dangerous case, if there be a colde congealment in the vaines and other members, which belongeth to surfering drunkardes and such like disordered persons.

Galen affirmeth, verie muche good appertaineth to those men, which are perfected vnder a measurable comprehension. First if their blood be hote, thinne, and clearly recouseth in the vaines: if their breath be sharpe, sweete and thinne: if their blood be warme, sharpe and sweete, all which maketh indication of a perfect substance, except these natures be poisoned otherwise by some cold vaporous accidentes: for colde things doe easily concreate vpon a warme substance: or except also this vnnaturall, disemperat coldnesse, falleth out in melancholious complexions, whose blood is thicke, slimie, and sower. And yet there are some sanguine complexions of inclineable fat, as they doe greatly fauour daintie meates, so doe they yeld good

liking to euery seuerall office and portion in the body. And nature euermore fauoureth, comförteth, nourisheth and purgeth these complexions in her owne proper tie.

These completions doe neuer concord with anie earthlie exhalations, but speedily decay and perish therewith.

Galen sayth in his booke of simples, that the naturall fat in these men is both hote and tastfull: And the waterie fat, which is congested into substance vpon these men is slower, bitter, and exposed to innumerable perils. Also when thinn portions of this earthly blood, thorow cold vapours is made thicke, and thorow slender waynes falling downe, best liketh and desireth to possesse the coldest partes of the body, forthwith congealeth into cold fatnesse, not onely thereby pearceth the thinn substance of the body, but also hurteth the naturall actions in the senses, especially by the diseases of p. crampe, stiches, feauers, retorns, crickes, lamenesse, nummesse, painefull gripinges and such like: whereas oherwise, good nourishment, warmenesse, comförtable sweates, bathinges, opening the poores, electuaries, purginges, omission of blood, choyle of meates, might be sufficient meanes, to chafe away the intolletable hurtes and perilles that may insue heereof, as also by preserving and nourishing of a more hotter and sweeter blood.

Next followeth that whatsoeuer hath bin spoken heretofore, touching oimelle in the oment of the bely, which is a couerture aboue and beyond the filme, vnder which all the guttes are lapped, so there is another oment in the head which is moyst called the skinne or rim of the brayne and commonly called of the chyrurgians *pia mater*: It is coarcted in the middle partes of the head, with many offices and appurtenances thereto belonging. Therefore aswell such men as women, whose bodies are inuested with corpulent and fattie flesh, are molested in the substance thereof with an interflowing inundation, so that their complexion is commonly moyst and there oment in the head moyster.

Yet surely there are some natures, so equally compacted in the order of the foure elements, whose temperance is vnder the greche word *EVCRAION*, which is neuer changed or molested

molested with any malignitie, but stand mightilie against all distemperances. And as their temperatures are indifferent in all measures, so are they neuer deprehended by any impertie or euill accident: if the bloud be thicke, then the vaines be straight and narrowe, and the blood slowlie interfloweth.

The which sort of men are troubled with giddines and swimming in the head, are vnable to indure any paines, or vnder take fasting or hunger: Whereas the other temperatures vnder this word EVC RATON vnder take strongly, are swift in digestion, do whollomly nourish al sustenance: into perfect substance their blood floweth and comfortable interfloweth in the course of the whole bodie: Their sleep is sweete, chearable and restfull: they liue in health: Their yong daies are ioyfull, and their old daies peaceable to their graue.

And seeing we are farther to pursue the bodie of man in hys whole and substantiall essence, wee are next to consider the temperatures of the ayre. And although Auycen reporteth, that the bones of man hath more drynesse then the hayres, yet I can not otherwise reade, but that hayres haue encrease of an earthlie vapour, and the bones are vnder a sharpe thine vegetation of blood; and the stronger nature is, there the increase is made more valourable, thicke and styffe: and as nature is insigned out in the worke hereof most perfect to the cies of all men, so doo they valiantly sustaine the trauels and miseries, which appertain to this life.

Here might be a gathered conuiction in the temperatures of the gristles or the gristely lygmens, the tendons, which are the great sinewes, or the cordes of the body: as also the arterick vaines, where the spirit of life recoureth, and the hard and soft sinewes sensitive, with the spinall marrowe. For the more softer these portions doo appeare, the rather doo they obtaine and generate an indifferent nature, both of moistnesse and drynesse, as well of heat, as of colde: so that the good temperature of all these portions in the body, doo yeeld a perfect increase and nourishment to the hayre of the head, except they be distempered thorow any superfluous accident otherwise.

Therefore Rasis sayth, that the haire is a materiall cause de-

The excre-  
ment of moi-  
sture is of two  
sortes.

riuzd from the humours of the inward partes of the body, as of the vaines. Ruellius saith, that strong is the efficient and perfect cause of thicke haire, which somewhat consisteth and stayeth vnder the estate and condition of the skinne, and is not generated of euery superfluitie, except onely of that superabundant temperature, which is gathered in the extreame partes of man: and those excrements are variable. As first, the excrements in the bleather are of two sortes: the one cleare, and the other thicke: the one is called Hypostasis, which by a perfect digestion is advanced in the substance of the vyne, and either is in the blather or seroot, or strained and extenuated from the bodie, is passed euer into vapours, for the increase of hayres: or els in stirring and chafing the body, is deliuered forth by sweates, or els groweth into flegmatike inundations.

Galen toucheth that there is one part thereof ascending vp and peacing the vaines, deliuered and assumed away, by a dyrrhematike spytell, an other part is deliuered away by common course of excrements at the nostrils, and an other part is deliuered away by sweates, an other part is deliuered away by sorrow of the eyes, in weeping, an other part is left for the increase of hayres: so that whatsoeuer remaineth, is congested into the moist partes of the body. For although humours doo sometimes abide within those thin breathinges, yet haue they no due ordinance from nature: and therefore for that nature hath no power nor force in those degenerate humours, doo retire backe, and in respect of excelsse moystnesse, cannot continue themselves within their pores, or breathing places, until there be a sufficient generation gathered together, arising vp into fulnesse of hayres, in the head, beard, or priue partes, in which places the humours doo longest abide and settle. And nature hath prepared a way and passage for those excrements, to in-flowe by the barke and byrkes of the cheekes, to the chinne, whereby there should be a comely grace in the hayres, vpon the fauour of the face.

Nature wolde  
not disornate  
the beautie of  
the face with  
hairee, but  
place them in  
a seemly or-  
der.

There remaineth a probable coniecture for vs to thinke, that hayres doe onely increase of excrements thicklie congested: and the rather are we so to thinke and iudge herein, for that some  
part

part of those excrements sensible passe away by weaknesse, as also for that they are vniuersal throughout the body. For when the body is disturbed by any fuliginous or smokie vapours, then the outward forme of the bodie altereth and changeth therewith: besides which, the hairees doo epyther alter in their outward forme, and fall away, as leaues decay from the moysture of the tree.

And surely it is a high Philosophie to consider, that when the body is loose and purgative of nature, such excrements forthwith doo peelee and deuopd, that the poores therewithall open, waxe weake and loose, so that many times those open exhalations doo not onelie disturbe the bodie, but as ingrofers of pure bloude, discouer themselves, yet in stay of their malice become subiect both to naturall and artificall purgation. Therefore Dioscorides saith, that excrementall exhalations are no cause of growth in the hayre, but good blood: and that as blood flourisheth and decayeth, so hayres both in youth and age, discouer and open themselves: and also for that sicknesse extenuateth blood, dooth also decay hairees in the bodie, being extenuated from blood. Also as health increaseth blood and good liking in the body, so the hairees therewithall prosper, flourish and growe forth at large.

Auycen discourseth and trauelleth most highlie heerein, that blood is no cause of hayre, but rather a vaporous exhalation from blood: And as blood changeth, so exhalations too herein alter: so that Auycen agreeth not with Dioscorides. Yet Galen flatlie concludeth, that moistnesse is the cause of hayres: and although the bodie bee strooke asunder from the head, yet there is an increase of hayres, so long as there is moistnesse in the heade, and therefore deade men haue increase of hayres, untill all moistnesse be absumed by putrefaction.

Let vs also in this treatise somewhat discouer the growth of hayres, which after the straightnesse or crookednesse of the poores be either curled or straight.

These curled hairees fall out of diuers causes: not because the skinn is lost of it selfe, neyther because the exhalation

is wake, but because the passage of the exhalation is crosse, and the pores crooked, otherwise haire is enlarged in a right course, as well by strong vapours, by temperate moistnes, and soundnes of the body.

Theophrastus Paracelsus reporteth an other cause of curled haire: as both because the rootes of the haire, are wrinkled in the right passage, thorough excesse drynesse, as also because exhalations are in their natures ouer drie, fuliginous and stretched: And (as Rasis saith) for that, moistnes is deuoured and swallowed by a contrarie effect of drynesse: Wherefore haire both in colour and curlednes, and playnesse do differ according to these courses. And yet Rasis sayth, all haire follow their natural complexion in colour, vntil old age cometh on, and altereth all thinges,

Let vs take better examples hereof, in the difference between the haire of a man, and a beast: for that the moystest skin is allowed by naturall course, to haue the thickest and shortest haire, & the rather for that hot moisture stoteth and swimmeth between the skin and the flesh, is of like quality in all the parts, as well of clouen hoed, as claw-footed beasts, so that the growth of haire in a beast, is like a flashie fresh medowe ouerfloten with a shalow water in the rootes, and the grasse therewithall ouerflourisheth: but cold frostes and alteration of weather decayeth and perisheth the roots thereof. Euen so intemperate calamities of times and seasons, ouerturneth the naturall temperance of haire, in all vncertainable creatures. So likewise in these humaine complexions, whose haire although it be of most high qualitie in plentifull growing, yet thorough excesse vnerie falling into cold diseases, their haire decayeth, waxeth thin, and utterly looseth in the roots, especially when the pores in a mans body are ouer traueiled by a moyst exhalation.

Theophrastus Paracelsus putteth forth these reasons, that footsteps in moist groundes, are easilie with euery stone washed away, but footsteps in drie groundes doo longest indure & abide. So that, as these moist exhalations in the flesh, do nourish and greatly comfort the haire, so also if those exhalations be altered, either by malign vapours, or corrupt blood, or distempe-

ed by the contagion of colde diseases, the haire decline and vanish therewithall.

Now furthermoze there are some bodies, whose drynesse exceedeth on the contrary, and yet vnder some moysture produce a competent number of hayres: but when their drynesse becometh combust, are like to starched earth, which without some moysture cannot bring forth grasse. This drynesse vnder the diuers ages of men happeneth in the braines. So also there is another sorte of men who are like vnto moyst tempered clay in spring season, or beginning of sommer, yet parched vp and ouerdried in the latter end of the yeare, bringing forth nothing but barrennesse and dust. So there is a most unhappie sort of men, who by excesse drynesse in their adolescencie, become bald, bare and barrainous in their braines, towardes their latter age.

It is to be marked that hayres in al ages, follow the course and temperance of nature, and leaue off to shew themselves vnder those properties, vnto whome they doe appertain.

Cornelius Celsus sayth, that a bald-headed man, is destitute of moystnesse in the braine pan, & the rather because the hayres of the necke, being called the guides, are obstructed, doe not perfectly recourse, except vpon the hinder part of the head.

Ieremias Thriuerius sayth, that it is as impossible a thing, for lobsters or crab-fishes to beare feathers, or oysters wooll, as a bald-headed man to produce naturall hayre: not onely because there is both an opilation in blood, but also because there is an extreame drynesse, and shrinking of the sinewes, in those materiall partes of the braine.

Surely all drie complexions of black cholericke inclination, are hearie in the highest degree, but falling into contagion and hote diseases thoroowe the same, as they doe become bare and bald, so are they men of verie euill and dangerous manners. Yet Auycen greatly commendeth bald men, of sanguine complexion and flaxen hayre, to be trustie, honest, and verie precise and deuout: and yet manie of them haue reaching wittes in high causes.

Hypocrates sayth there can be no direct temperance in baldnesse: for that in the first place, those thinges which be hearie

onely are hote and moyst : In the second place bald men are drie, and in the third place, bald men are in their extreames : so of sickenesse and diseases, doe swiftly approue in the nature of cold and drie : therefore we are verely to coniecture, that all ages of men, denunciat their natures after the temperance of the regions and countries, vnder which they are borne, as well as their owne priuate complexion and age : for as the ages of youth are hote drie and hayrie, so infancie is smooth colde and moyst and without hayre. Then seeing there must altogether fall out a perfect sympathie, or equall combination vnder the temperatures of countries, and that hayrie men naturally appertain vnder regions hote and drie : so then there must be a temperat cause in contrarietie hercof, for that Theophrastus Paracelsus holdeth in opinion that hote and drie countries, ablinne and quite take away all the humours, which intently nourish hayres.

Auycen sayth, that heate and drynesse in those bodies, are not so easily nourished, and therefore heate and drynesse of those countries, are nothing profitable in the generation of hayres after the naturall sympathie, and mutuall combination in temperance of the bodies themselves.

Galen speaketh of young men of the Ethiopians, who of their owne complexion and naturall inclination, are hote and drie, in respect of other countries, the which propertie furnisheth their bodies with an excesse strength of hayres : And although curled, yet not diuersly coloured like other countries, which signifieth the superabundant heate, vnder which they liue.

Surely I am perswaded, it is a moste direct point, not to compare nature with age, but to compare countries with ages, which in all the conditions of hayres, may be best accompted of : For the Ethiopian young men in temperance of hayres, both in multitude and strength, exceeds the young men of these our countries in the highest degree.

Let somewhat more, in this our treatise, be attended vpon, and diligently considered in the temperance of women, touching hayre, for that there are some who thinke the same farre disagreeing

greening frō this our purpose : that is, a woman of cold & moist  
 temperance, is indewed with a becie thick hayre, who for the ma-  
 teriall substance of moistnesse following vpon her, hath not one-  
 ly many hayres, but most long hayres, for which cause, women  
 of moist complexions can neuer be bald. And a flegmaticke wo-  
 man following the temperance of the whole body, cannot in  
 any respect, want hayres, and sometimes exceeds therein farre  
 otherwise then common course, Except a woman of moderate  
 and due temperance, which cannot overpasse the boundes and  
 limites of nature, in the ornature of the body : for those women  
 are of pure feminine complexion, and are not bearded like  
 men for two causes : the one, because the vapours of the ma-  
 trix, are rankly deuoyded by naturall profinitie, as also for  
 that the ascending moisture thereof, is subtilly occupied in the  
 braines, for the plentiful generation of haire, so that the chin  
 partes are utterly barrained thereby. Then touching those  
 hayres, which haue comely treales vpon the eye-lids, & bankes  
 of the browes, doe shewe the excellent ornature and seemely  
 grace of nature, by a certaine liberall benefite, in beautifying  
 the womans proportion, farre aboue all other creatures: for as  
 these hayres are outwardly planted, so are they regarded as in-  
 creasing, and springing vp in their due disposition, by an out-  
 ward view, for if they did follow the temperature of men, they  
 should grow confusedly and without order. Then how greatly  
 doe those women scandalize both nature and affection, which  
 by colouring, crisping, plattning or striking forth of their haire,  
 doe deforme and disguise their fauour and countenance, in the  
 open shame of the world: notwithstanding all which, are not  
 able to alter the seemely shewes of nature, whose power both  
 in the head, bankes of the browes, and eye-lids, is both abso-  
 lutely and artificially expressed. And I woud haue it further  
 knowne and marked, that the difference of moistnesse and dri-  
 nesse in natures goodly works, is unlike as if graine or seedes  
 were planted, or sowed in earth of two natures, so that the one  
 should be in temperance more fruitfull then another, so doth the  
 haire followe the temperance of the skinne, both in substance,  
 complexion and colour. In like sort, as the hayres in the heads

of women, be moyst or drie after their temperance, so bntue r-  
sallie, both the hayres in the bankes of the browes and eye-lids  
are drie, because the continuall humectation of the eyes pur-  
geth the same.

But twise and once is either man or woman happie, who  
safegard their head vnder a drie temperance: for that moyst  
corruptions within, do speedilie and dangerously alter the out-  
ward hayre, to become gray and grisly, and the rather, if the  
body be vnequally distempered, by any colde and vaporous  
disease.

Therefore two sortes of gray hayres are to be considered  
vpon herein. The first sort, thow the rage of sursetting youth,  
in the vntimey age of man, especially when the temperance is  
altered by cold venerian vapours, the extreame malice where-  
of, suggesteth these colde and perfect diseases of feuers, bloudy  
eyes, flegmaticke spittle, impostumations, short breathinges,  
head aches, as also the whirling and giddinesse of the braines.  
There are also gray hayres, which naturally fall vpon the pure  
olde age of man, signifying temperance, chastitie, soundnesse  
of body, as pleasure and health to the graue. As these gray  
hayres were attained and gotten by wisdom and good aduise,  
so are they preserved and continued, as an ornament of great  
and inestimable honour to olde age.

Likewise, after the temperance of hayre, the nayles of the  
hands and feete, are preserved or decayed in good or euill con-  
dicion and estate: and yet they doe not so speedily alter, by the  
interchange of the inward humours, as the hayre doth.

Dioscorides sayth, that the increment of nayles, proceedeth  
of pure bloud: his reason is, for that if the nayles de-  
cline and putrifie, a freshe nourishment springeth thereof a-  
gaine.

Cornelius Celsus sayth, because the haire beginne and  
end in the fingers and toes, therefore nature sheweth an out-  
ward worke, like a comely pentise to couer the same.

Ruellius sayth, the flegmaticke and moyst man hath a  
moste prolix increment in the nayles, for that there is a con-  
tinuall moyste interflowing vapour from the sinewes, feed-  
ing

ding and nourishing the same. So the hot and chollericke man hath sharpe, thin and little nailes, because large moisture from the sinewes wanteth thereto.

Theophrastus Paracelsus saith, a most woman hath thinne short nailes, if shee bee aptlye menstruouse, or els not.

Galen saith, if the plat, chest, or bulke of the bodie be wide and broad, so that the heate of the heart hath free and plentifull passage, the increase both of the haire and nailes, are much prospered therewith, especially if the heat of the heart bee both pure, excellent, and nourishable: Whereas if slenderesse and straightnesse bee in the bulke, dooth shew the naturall drynesse of the heart and chest from the birth day, thorow which there is greate obstruction from the naturall course of good blood, offending the vegetation both of the nailes, haire, and all other partes. Therefore the straightnesse of the bulke, is perillous to the wholesome ordnance of health, for those bodies are commonly preserved with naturall fevers all the daies of their life, doo not onely absume in the tenuity of their flesh, but many of them perish and decay in the substance of the heart. Some certaine, aswell by the strength of nature, as by yeare and time, ouergrowe the eager humour, and so escape the dangers hereof. And yet many of them after any such recovery, are greatlie incumbered with a tische upon the lunges. Although it is possible by medicinable art, to repress and reprove the drynesse of these partes, yet not so perfectlie, but that a smache thereof will followe upon them vnto their last end.

The heart  
hath a drie  
heat,

There is an other sort of men which are both of hotte stomaches and ranke liuers, as their red coloured countenances declare the same: they are also purple-nosed and hayrie about the breast: Auycen reporteth them to be men of forcefull stomaches, apt to warfare, and yet their courage very much subdued from inflammation, and desire to lecherie.

Dioscorides saith, that a true martiall man is altogether without lustfull pleasure, or desire towards women: and yet full of mercie and loue towards them. And furthermore, a lecherous man is not alwaies bolde: for both by qualitie as quanti-

tie, his thighes and loines and other lineamentes, shewe the constitution of a faint liuer. So also the broadnes of the breast, and length of the necke, are the outward signes of an inward trouble some minde.

Theophrastus Paracelsus saith, that a short necked man, is apt to conceiue, pnegmaticall, and verie of dangerous disposition, and yet his body verie subiectiuelie is vanquished, vnder every strange accidentall disease. A wye necked person, hath verie high conceites to accomplish, and their mindes are easilie infected vnder many dangerous practises.

Galen saith, that reason cannot instruct vs in these outward signes of nature, but an inward and direct constitution, maketh a perfect experience hereof.

Auycen saith, that if the outward complexion be cold, the inward constitution is hot. If euill maners bee outwardly discovered, the inward thoughtes are more easilie coniectured, which is more sufficientlie prooued by the estate of seasons and countries, for that all men generallie are proclive and apt to shew the maners of their countrie, in their conuersation, whether it be in pouertie or pride: either in rudenesse, or ciuilitie. We are therefore the rather to suspect the wonderful and high constitutions of nature inwardlie, by these outward euill properties and dispositions: For in the south regions all outward things are hot, and all inward things colde. So on the other behalte, all outward thinges vpon the north partes are cold and freeing, when the inward estate is warme, and the temperance therewithall yeeldeth hot: where by it conueth to passe, that the people borne in those partes of the world, are of most fierce courage: and although verie bolde, yet in all their enterprises headlong.

Auycen saith, those which be borne vpon the Meridian point, are vnnete for warres. So Iustin reporteth, that men of the north partes of the world, are in the beginning stout and fierce to baitel, but their heartes in the end, are soluble and melting with the snowe. For all outward temperances doo retire and flie bakke to the inward partes of man, by season of outward colde: wherefore they haue not a stronge digestion

tion, but all inward thinges are in them thereby of great valour.

Some may think that Hypocrates reasoning with Galen, hath made a very vnlikely argument or proofe herein as the Europeans, are more fiercer then the Asians, for that they endure greater inequalities of seasons: and whereas summer is verie hot in the one, and winter verie colde in the other, so an inward heat is counterpoised vnder the condition or estate of either temperance. Cornelius Celsus verily thinketh, that Hypocrates respecteth the experience which those countries approve by by war, or by such great inequalities of seasons, are the better prepared to abide and suffer all interchangeable calamities of the bodie, which ought to be borne and suffered in warres, and therefore these sortes of people are more fitter for wars then other countries.

It is most certaintie to be credited that those which inhabite the Meridian point, are more hotter in the liuer and hart, then other countries: yet their heat is strange, not naturall: they haue plentie of good blood and breath: they are wise, but not valiant: And those which inhabite those cold regions, are therefore fierce, stout and apt for warfare, and haue a conioined substance of breath and blood aboundantlie in their bodies. And therefore Auycen reporteth, that those which inhabite vnder the Bear, doo in fiercenes, courage and valour giue place to no man. And Hypocrates doth call their temperance fierce and sharpe, because their heate is vnted and ouer-matched with colde. Also in those temperate regions which inhabite the Meridian point, heat draweth and inforceth heat, as may be well perceived and vnderstood in those extreame and hot seasons of the year, whereas strong and fierce corruptions, doo infect and draw vpon the bodie of man, by hotte and malicious contagions. So in these European countries, the times and seasons of the summer, excellently inforceth heate vpon the extreame partes of man: and also their winters are ouer much colde and very bitter to the outward partes: so that their digestion in winter time is more stronge, and their naturall heate more aboundant.

Chollerike  
men haue  
great tran-  
quility in win-  
ter.

There is a sufficient discourse in in the firste booke of these Temperamentes of chollerike men, inhabyting these European countries, whose outrage hath the greatest domination in sommer, and doo liue at most pleasure, quietnesse, and rest in winter. So flegmatike men, haue their ioy in sommer & greatest distemperature in winter. Yet Theophrastus Paracelsus sayth, that seeing nature hath differenced the chollerike man from the flegmatike, by vnequalnesse of seasons, so the inwarde heat in the time of winter, is more shorter in the one, & naturall heat in the time of winter is more stronger in the other. which if it be so, then all liuing creatures (without exception) are to haue a more pleasant and happie estate of life in winter then sommer, because naturall heat is the artificer and instrument of all liuing thinges.

Cornelius Celsus saith, that like as the sunne is lodged vnder the darke baines of the clouds, in the night season, so heat is hidde and shrowded in the secrete vaines of all thinges in winter, and waxeth more outward and stronger with the increase of the yeare, vntill by the temperature of the sunne it bee powerfull and mightie.

Arnoldus de noua villa affymeth, that the complexion of man ariseth and falleth, with the temperature or distemperature of the yeare: so may we gather hereby that choller rageth and superaboundeth more in sommer then winter, only by an intensive qualitie. Then he and oth not argue no full quantitie of heat in winter, but rather sheweth some remissiuenesse therein: for which we haue some opportunitie offered, to discouer these liuing creatures of the water, as the crab-fish, and other shel-fishes, whose outward besture is alwaies hard and drie, yet there inward temperance is moyst and soft, especiallie in winter.

The Phisicians doe minister these and suche like fishes to patients, which are wasted and consumed vppon the loonges and liuer, and other affected partes of the body, as a speciall nourishment and restorative. They are much deceiued herein for the egredience thereof, proffereth litle moysture, is of saltish taste, and stubborne digestion. And those which are indangered and vexed with that disease, doe take best liking of easie  
and

and light meates, which speedily doe digest.

There is another kinde of shell fische, called an Oyster, is in operation easily converted to choller, the constitution therof is most wholesome in winter, vnder qualification of strong and eger costes: they haue perfect digestion in the body of man, by the bountifullnesse of pure good wine, especially if the same wine be vertuous in odour, colour, sapour, and seruour, then doth it putrifie corrupt blood, vnseleth euill humours, refresheth the senses. But rackt wines are most vnwholesome for the body of man, although the seasons of the yeare be obserued, for perfecting them, in their degree.

It is an error  
that rackt  
wines may be  
perfected by  
observing  
seasons of the  
yeare.

And furthermore wee must make coniecture of the inward temperance of fishes, by their outward proportion and propriety, of which there is foure sortes: as churllie, shellie, scale, soft and sleeke skinned fish. Their inward causes doe most easily conuert into dangerous diseases, if that circumspectly they be not remedied and preuented in their strange operation. For whereas some kinde of fish, are in their naturall propriety cold, so are they flegmaticke, nourishing, variable and grosse substance. Whereas some kinde of fische are hot, so are they chollerike and of most churllish operation in the body of man.

Also there is some kinde of fish drie, vnourishable, and returneth to slender excrementes. But Auycen affirmeth, that chollerike fish, is best brooked and digested in winter, and flegmaticke fische in sommer.

And Ruellius with many other excellent writers, doe commend the Salmon king of fishes, which of verie nature ministereth great safetie to the body of man, both in sicknesse and health, and hath a very perfect constitution to be resolved into pure blood, especiallye being dronke with wine: as Cornelius Celsus sayth, is an approued medicine for costiuenesse in the loonges, and perfecteth the opilation of the liuer.

If the Salmon  
be moderate-  
ly eaten is  
easily dige-  
sted.

So also, a most high and singular commendation belongeth to the constitution of the Turbot. And although fish is a lenitive foode, being of an extenuatethime slimie substance, yet are they of diuers temperatures and orders, and hardly coniectured vpon, in their seuerall operations: for flegmaticke and vaporous

fish nourisheth hollow belching, immoderat thirst, sower & sharp sicaine, and as manie haue a moste greedie desire thereunto, so their stomackes are mordicated and ouercharged vnder bilde, monstrous and vaporous humours, and not by the vnmeasurable meanes of anie distemperance othertwise.

And surely the stomacke indureth these vaporous humectations, rather by euill nourishments then anie distemperance of the bodie, or putrified corruptions in the ayre. And yet there are very great considerations to be heren vnderstood: whether these belchinges, or coughinges proccede of euill nourishments, or of naturall humours in the body, or from accidentall corruptions in the ayre. For if grosse feeding and euill nourishments, be cause heereof, then the vniuersall body is infected, with fuliginous vapours, of disposition, yecding to be pituitous and siegmaticke: And if it proccede of naturall humours, and the body inclined thereunto, then the fleshe absumeth, and by litle and litle imynorateth, not onely in substance, but digestion waxeth weake, the guttes clung, the liuer and loonges waste, the sinewes and vaines in their naturall and iust course of bloud stoope. And also if it proccede of the corruption and interchange of the ayre, the euidence thereof is regarded in the alteration and desliuving of the excrementes, by a pituitous disposition of rebains in all partes of the body.

There is also another moste hate and contrary excrement, called cholier: as it is deuiued from the Liuer, so doth it outrage, and superabound in the bodies of those men, ouer whom it beareth rule. If the strength thereof grow great, and troublesome it is best remedied by euacuation downeward, so that the humours be before vsctled, by some preparatiue medicine: But if the stomacke be therewith ouercharged, it were not amisse, by moyst vomites, to be aduanced vpward. And yet there be manie, which cannot be so helped: both for that they be naturallie distained, as also for that their passage from the gall to the bowels, is ouer-little, and more larger about the stomacke, conprehending exellente excrementes, which impureth vitall bloud ouer grossly. For vnto whome such cholier is generated in the stomacke, cannot othertwise be withdrawne, except by naturall

turall euacuation downward : therefore it is both unnaturall, and without arte, to purge them upward, except there cannot be deuoydance otherwise, especially and the rather because of a Greene rotten p<sup>ra</sup>ssive substance congested in the stomacke. There is a further and a more higher waight to be heere respected, as not onely in putting a difference in knowing the diuers natures of this chol<sup>l</sup>er, but an artfull experience, in purging and putting away the same : For if it proceede from the liuer, it is yellow and pale : if it ingender vpon the stomack, it is Greene, like to the colour of a Lecke : if it breed thorow a malicious corruption, it is ouer<sup>pr</sup>assive, and an enimie to all the naturall and sensible members of the body, desloweth, discolourth and defaceth mans nature and perfect complexion, and in it selfe, fauoureth a venomous propertie.

Galens opinion is, that if a cold liuer be warmed vnder anie accidentall heate, it increaseth and ingend<sup>re</sup>th a profluous chol<sup>l</sup>er, exceedeth all the heates of stomacke, and all other partes of the body, although they be neuer so full of seruour and heate. And Greene chol<sup>l</sup>er hath for his condition and qualitie, an exceeding heate, which thorow any accidentall dislike, it be chased from the stomacke, doth forthwith recourse to the liuer, and desir<sup>et</sup>h a perfection therein.

Although appetite delighteth to gnawe and whet vpon grosse and fulsome meates, and to insarce and ingorge the stomacke therewith, so doe they contagiously breed, nourish and infester venomous chol<sup>l</sup>er to become high stubbo<sup>re</sup> and vnuanquishable.

So also there are some meates which in their owne propertie, (thorow their exceeding corruption in the stomacke) doe euaporat and defume the braines, with greuous swimming aches in the head, payneth & aggrauateth the eyes. So hard egges, home, shell-fish and suche like, as great and perillous instruments of inforcing the danger hereof: And nature is also hardly and painefully occupied in digesting them, into a readie and perfect substance. As if it were lowes flesh, or buis flesh, which impresseth and scetleth rawe humours moste deeply, to oueruncle & transspread the whole body of man, so that no medicine

able.

able meanes, neither byward nor downeward, maketh expulsion therof.

A good cooke  
is in the na-  
ture of a good  
physician.

Surely the disposition of the head, ought to be alwayes regarded under some temperance: as whether it be cold or moist, hote or drie: for coldnesse bringeth forth flegmaticke humours, whose often and dayly distillations, absumpt the good indowmentes of the braine. For mordicat rewmes are hurtfull to all naturall operations, loosen the rootes of the hayres, discloseth the body to all pestiferous corruptions and stenches, dimmeth and obscureth the eyes, dulleth the senses, benummeth feeling, astonieth hearing, dissinacteth tasting, and stencheth smelling: yet many grosse contagious meates, are by wholsome sauces qualified and delayed in the artfull knowledge, and skilfull handling of good cookes. So also redolent wines, if they be intertained into a perfect body, are both conuerted to fragrant blood, and establishe the complexion, to become delightfome and remedious herein.

Ruellius affirmeth, that great operation consisteth in the vertue and propertie of a rawe or reare egge, especially for the rewme, if it be wholsomely taken: for then it purgeth foule blood, strengthneth nature, clenseth the liuer, fortifieth the stomacke, sharpeneth the senses, melloweth and increaseth appetite. And wine is much commended, if it be of good and perfect flavour and substance, to be dronke therewith in the morning. All which being equally tempered doth much preuaile against flegmaticke rewmes, for certainly these rewmes happen and fall out many times, by alterations and vncertainties of diets: Therefore it is to be distinguished, whether it be an issue from the braines downeward, or a vapour from the stomacke upward: And yet manie times also, the body is inclinable to these rewmes under strange accidentes, by alterations and varietie of seasons: then is it impossible to ouercome the incomprehensible distemperances of nature.

And lastlie, there is a coniecture by some methood, to be outwardly discerned and regarded, not for inclinative dispositions onelie, but for sundrie naturall infirmities and diseases which most bodies under some elementall distemperance are  
subject

subiect vnto. Examples her eof may be taken from the primary reason, which is ioyned in propertie with fantasie, and groweth in custome both together to be bewrayed with Phisognomy, or outward gesture, whether it be in countenance or body. And as they are altogether vnited, and inseperably magnified, to be of one perfect substance both in mind and maners, so euery man is thereby inwardly proued or repproued, in the whole vniuer. full proportion of his said bodie: so that as Rasis affymeth, that a flat nosed man, is of drie complexion, and a man hauing a camouflsed nose, indicateth much chollicke like drynesse. If he be indured with hollowe eyes, signifieth drynesse in the head: if he be of fallow and pale countenance, signifieth moistnesse: and yet many men are in foyntes and fashions contrarie to their dispositions. And that howsoeuer nature hath portrayed with thun and hayie legs, sheweth a naturall drynesse in the liuer, so red and fierie eyes declareth the purity and small quantitie of blood.

Blacke eyes signifie the impuritie, thicknesse and superaboundance of blood: graie eyes obserue the indifferent estate throughout the whole body: those eyes which are blew like the skie, doo exceed in some season of the yeare, in great drynesse, and on the contrarie in some other seasons do surpasse in moistnesse: litle twinkling eyes like Ferrets, signifie moistnesse: bleared eyes haue diuers estates and operations in the bodie of man, both of siegmaticke humours and chollicke vapours, digressing from their owne kind and propertie: the one proceedeth of cold moisture, and the other of a hot tyrannous fretting humour generated & contracted to the eyes in the superabundant heat of the braines, or by and excelle heate in the stomach, vapouring to the cels of the head.

Rasis affymeth, that although greate inundations and intercourses, either of superfluous moistures in the head, or venomous vapours in the stomach, defluxing and galding the eyes, yet the pretious eie-sight may long be preserved and continued without darknesse and decay: and yet confelleth that continuance utterly ouerthroweth and sinketh the pearle to the bottome. The same Rasis saith, that a waall-eyed man is of

due disposition vpon the liuer, and the liuer-blood thereupon is made most pure: yet these waile-eyed, squint-eyed, and lame-eyed men, are most rumatike, are so far subiected in their owne nature, as that the whole vniuersall infections of reumes concur vpon them.

But touching the dangerous conditions, and most villanous manners, which that sort of men are inclined vnto, are sufficiently portraied and painted forth by Auycen.

I will not therein intermedle so largely as they deserue: and for that my purpose only tendeth to finde out the due temperance, which euerie man is subiect vnto. And yet Galen thinketh, that for asmuch as man hath a deuine beginning from his creation, temperaunce ought not to bee coniectured vpon.

Leonardus Fuchsius saith, They which iudge vpon temperance of many ages, offend very much. For doo not the outward signes of haire, both by sicknesse and age, alter after the inward disposition: And likewise, all members wrinkle and alter, after the inward corruption of naturall blood: Then the easiest and perfectest iudgement that herein is to bee required vpon the seuerall temperatures of man is to coniecture vpon melancholike temperance, whose inclination is colde and drie, and their blood soonest dooth corrupt, which is best outwardly regarded by the outward alteration, and disshionment of haire, which inwardly proceedeth of fuliginous blood and smokie humours: for the olde pouerbe is true, that soote is next smoke, and smoke next fire: & waie after it is tempered, is more easile imprinted vpon with a scale. So likewise infections alter the humours, and humours alter the outward estate of man: and after that nature is made subiect to corruption, a strong impression followeth euere after vntill death.

And furthermore, there are many which cannot be recouered from this error, affirming, that temperature ought not to bee adiudged vpon in old men, especiall if they be flegmatike: for as old flegmatike men be cold and moist, so their excrements are vncertaine and subiect to bloody fluxes, scowping laskes, thevaine

mis.

nurdie, bloody, blacke, and thicke: and likewise a melancholike man, whose youthfull temperature consisteth vpon a perfect blood: but naturall complexion is drie and cold, when age cometh vpon them.

Theophrastus Paracelsus geueth counsell, and therewithall assureth, that no good search, of mans disposition, after fourtie and fife yeares of age, interdealeth with the excrements.

Arnoldus de noua villa geueth more larger libertie in perfect bodies, vntill fiftie and fure yeares bee accomplished. For as many old men haue a hot drie bodies, so manye others haue yearthly and waterie bodies, vnder which, seuerall dispositions in old age fallerly out.

Last of all, it is a doubtfull and vncertaine thing, to discern the temperature of euery olde man, in age and sickness.

Rasis holdeth in opinion, that in age nothing is to be gathered, neither from excrements, neither from fourme, nor shape, nor scarce from operation: for operation of some part, by occasion of variable disposition, may be confounded in another part.

I doe let passe the opinions and iudgements of manye Writers, how the signes of diuers ages differ in sickness, neither thorow out the whole ages of man doe they obtaine or continue any one perfect significative agreement. Therefore whosoever traueleth in the variable temperances of man, let his best direction bee taken from the pulles, as feeling euery office of the bodie in his proper worke: Yet surely whatsoeuer is spoken against the view of excrements in the sickness of old men. Ruellius saith, that excrements are not altogether to be reiectted or dispised, but according to the strangeness of the sickness and accidentes of the disease, duely to bee considered vpon.

To conclide, euery practitioner hath a large field to traueell in, in the time of sickness. As first, to vnderstand the

disease, by feeling the pulses. Nexte, to consider whether e-  
uerie office of the bodie labourerh alike or no. And thirdlie,  
whether the Accidentes doo stay in any one parte of the  
body, more then an other. And last of all, whe-  
ther the duetie of the excrementes be  
perfourmed in a naturall  
course, or no.

Thus endeth the second booke of the Tem-  
peramentes.

*The Lord made heauen and earth, and all thinges  
therein : blessed bee the woorkes of his  
handes.*

HERE





HERE BEGINNETH THE THIRD  
booke of the Temperaments.



In these former bookes there is set open, the differences, significations and accidentes of cold, hote, moyst and drie thinges in their actiue natures, and to finde out the reason not only why they should be approued in action, as also why they should obtaine their equall qualities to be comprehended and easily perceived by touching. I will not much herein trauell. For as one of them hath no powerfull, nor perfect constitution without the equall trauell and further aince of one another. So one constitution doth still appeale vnto another, vntill the occasion, (which before was obscure and imperfect) be drawne vnto manifestation, power, strength and agreement, which (as Galen sayth) doth confirme all medicinable confections. And there must be hereunto also annexed not onely the sensible vnderstanding of these naturall causes, but a iust consenting of their forcible power and vertue to haue one successe. Also there must be a very high regard had, that medicines do nothing in nature digresse from the assenting inclination of suche bodies, vnto which they owe their defence, helpe and succour. For contrary medicines dangerously doe imprint their malice & power, imposing the grieue to become more outrageous inflammative and vnsettled: Experience may instruct heerein, that a powerfull medicine in the fourth degree hote, cannot escape, or be drawen backe, from some verie dangerous action. For these putrifiactive or corrosiue playsters which in their causticke nature doe worke vpon outward sores, although they be sopainly taken away from that place, ouer which they did worke power and effect, yet their

Causticke is  
burning.

impression or action of heate, cannot sodainly or vnawares be taken away, for the deepenesse of the soze hath comprehended the power thereof. And therefore these inflammative actions, without more larger libertie and skill, cannot bee extinguished.

The same thing by colde medicines is more clearly perceived and understood. For blacke popy cannot in the fourth degree, vnawares be intertained into the body, but that, by the same meanes, doth oftentimes forthwith alter the body, and the actiue mouinges sensible hindered, in the vnaturall course and action thereof.

It is otherwise with hote medicines, which although they exceede from vs in common course of heat, yet the power thereof, many either be mitigated or utterly put out.

As touching colde medicines, the reason and vnderstanding is not heereunto alike, because colde nesse, not onely deeply lurketh in the vaines, but stoppeth the vegetation and quicknesse of nature, hauing once overcome the sensible partes of man: that although warme thinges be proffered for restoring, quickning, and lifting vp of that sleepe and deadly inuasion, either shal it nothing at all preuaile, or els the sensible and naturall partes cannot be recouered to a perfect, and due estate and disposition as before. For if colde water by a secret potentiall estate, be intertained into a warme body, and the body by a variable disposition thereof, altereth into a more higher degree of colde nesse, doth extenuate nature, and decayeth the power of bloud, although the strength of the body exhausteth the sensible colde nesse thereof, yet there remaineth a sharpe impression for many diseases to insue.

Furthermore warme water, being receiued into a hote bodie, although it be possessed with the body for a whole dayes space, as it hath nourished vnder some naturall warmth by the strength of the body, so can it not be otherwise knowne or perceived, but that the body is made more colde thereby, although vnder naturall warmnesse, it passeth from the bleather againe.

So doe we beholde the power of a cataplasma, which although it hath a naturall power of colde nesse, yet if it be removed

ued and the place touched, all inflammations shall sensibly appeare more subdued, moderated and seasoned, for inducement of a more higher and excellenter practice in the worke thereof, which as some holde in opinion is contrarie in powdered medicines, whose power is onely to purge, drie, and excoziate. Yet no doubt there are some powdered medicines which in recuealing an imagination of diuinitie in substance, are in properties altogether moyst. And except the body be of a drie cholericke disposition, shall nothing preuaile to accomplishe any drie action to become perfect and sound.

Some will maruell, why the qualitie of elements shoulde minister health, ease, and safeguard to one, And shew no potentiall art, but rather offence, in another.

Certainely as all inferior causes are subiect to the alteration of celestiall dispositions, so celestiall bodies are stable, firme, and perfect, and in their properties are voyd from alterations. Then no scruple herein neede to arise, whether this potentiall estate be ingendered or giuen to medicineable hearbs from nature, or from celestiall bodies.

I doe thinke not onely power, but all indicible properties inioy a metaphisicall effect. And surely forme or bodily shape, which heerewith is adioyned, hath an indifferent participation from the complexion of elements, and the condition of celestiall things. Yet the iudgement of olde writers is, that the properties of these naturall causes, to be no other thing, then an indicible temperature, hauing some indicible property: and forme is no other thing then a temperance in his owne nature, or the immediate and extraordinarie reason from the celestiall influence: therefore the naturall philosophers haue not spoken in vaine, that Man and the sonne did beget man: Then surely the starres are nothing at all occupied in the generation of mixt things, rather doe they claime a most great part to themselves of that which appertaineth to these immixt properties and powers: And it is no maruell, but that these vertues, powers and strength, are so opposite and manifest to our feeling and perceiuing, that heate and colde shoulde also haue a singular preheminence in the stars. Theophrastus Paracellus sayth that

All indicible  
things haue  
a iudicible  
temperance.

all these medicineable hearbes are not elementarily ingendred. But brought forth, of some deuine power, from the pure celestall estate aboue. But yet these elementall qualitties so highly doe beare their force in the countenance of all inferiour thinges, and their powers are so full and large in all medicineable effectes, that no furtherance or meanes preuaileth, epyther to confirme them, or els bying them backe, to any other strange art, or vnusuall alteration.

Dyoscorides sayth, that the deuine power moueth the elementes to become epyther naturall, or vnnaturall to the earth: And the earth withall the boymfull creatures therein, do take cheir essence, increase, or decrease from the due course or alteration of the said elements.

The chiefe Philosophers doe say, that the high fruitfull situation of the sunne, worketh vpon all liuing creatures, that all naturall causes greatly preuaile thereby.

Then it is no maruell that single medicines, haue an appropriate inclination in themselves, but artificially qualified from their owne nature, haue a more clearer and preceable effect: And although the sunne, doth in euery place cast her seasonable power and strength, yet not with one indifferent qualittie of warmenesse and heate, to be intertainned into all thinges alike, not for that there is any defect in the primarie proprietie of the sunne, but because there is a severall proprietie from the complexion of elements. For as no physician can frame one medicine, to be indifferently receiued and intertainned into euerie severall constitution: So the sunne is thewed forth in one force, and potentiall estate alike, although the action vpon all inferiour causes varie: for that, euery thing followeth the proprietie of nature from the complexion of elements in generation and the proprietie of the sunne in augmentation.

The vnreasonable elementes doe oftentimes darken the sun, and thereby distemper and distill the inferiour causes of the earth: So also the confused courses and running together of the flues, meteorising by an vnsingled and variable power with, in themselves, is the onely cause why all the hearbes and frugs of the fildes, are of medicinable and saluing condition ouer  
one

one, and nothing at all profit:ing but rather hurting unto another.

Therefore the power of all these things are distinguished three manner of waies. As firste, their possibilitie hath one ordinarie power in themselves. Secondlie, that a supreme naturall substance, coagulateth in the power of all inferior causes. Thirdlie, dooth in the same power obtaine and accomplish some effectuall proprietie in it selfe, which by any contrary accidents can neither be interuened, nor altered, except enforced from one proprietie to an other, to some supreme excellence within their owne naturall essence.

Therefore these medicines whose vertues are determined hot in the second degree, are most easily made hot in their action, and also most easily are they converted to fire in open extremitie, exceeding their natures: as inflaten lunc, tolemie, or guinne, which pflueth from the excessive vapours of trees.

But the greatest danger happeneth in colde medicines, especially if nature hath determined their operation hotte, and their action colde: as the Hemlock, which of Dioscorides is called *Cicuta* (a most poisonous practise in the fourth degree,) hath not onely a hot proprietie and troublesome effect, but an impresseive action of a colde benumbing the senses, which cannot bee afterwards raised out. And yet many times some strong & forcible complexions will rather alter and subdue such strong medicines, to become inclinable to the body, then indure themselves to be altered or subdued of the body.

Theophrastus Paracelsus saith, it is no perfect opinion, neither of the olde nor new writers, that medicines ought to bee first drawn into actuall preheminance, before the corruption bee styred and prepared by some preparatiue or gentle mollesfaction, the easier the power of purgation is extended to mortifie and slay the disease: Alwaies provided that medicines be matched with the nature of the bodie aswel in sicknesse as in health. Like as clear water contempered with pure wine, doth much profite, and season a hot and inflammatiue bodie, to become temperate: After the same manner weake medicines, gently are framed to doe their effect, then those medicines which are

of high and grosse operation. For the more weaker medicines are composed, for slender bodies the easier their strength is evidently knowne, their limits and bounds discovered, and thereby lesse feared. Whereas grosse, hot and strong medicines are subtil, fierce, easily do insinuate and winde themselves into all the partes of man, and although they be most charily regarded, yet will they many times exceed art: wherefore medicine ought to be framed, and drawn after the measure of bodyly heate, otherwise it is no equall instrument of nature, neither can nature be vsed in her potentiall measure for the speedy ouerthrowe of the disease. For as medicine ought to be framed most like vnto nature, so the disease from time to time, is directed by nature: Therefore medicine ought to be receiued into the body, vnder the warmesse of newe milke, or mans blood, although Galen counselleth that medicines in sommer season bee proffered vnto some bodilie constitutions vnder the coldnesse of fountaine water.

But touching medicines outwardly applyed, some high and singular practise must be attained, for healing and curing such outwarde sores. First, by rubbing and searching the grieved place of the patient, whereupon som: times the inflammative infection of the furious and hot humour increaseth, and far surpasseth the boundes both of medicine and nature, except peraduenture, it be corrected by some drying drinke, or purgative potion inwardly taken: or that the outwarde medicine be of some very colde and slender power in operation, which sensibly is perceived. For and if medicines be vnapt, they will contrarie vnassle, both against nature and the afflicted soze, as swiftke, vncertainlie, and grosse warde in their power and strength. But if colde medicines be slowe, they may be remedied and preferred (after the skill of the Chirurgian) to a more fuller and larger estate and degree.

Yet hot searching and inflammative medicines, are necessarie required in fulsome, putrified and corstie sores, eyther for searching, searing, scowping and fadoming the deepenesse thereof, as for the staying and stopping of some further impend: danger. And as some medicines are changed in their own  
quali

qualities, so there are also some medicines, which shew their lenetive nature passe ouer into the substance of the body.

There is also an other cause in the vniuersall participation of ioyning superiour causes to yether, into one perfect substance is so duly regarded in them, as that their qualitie in action hath no domination in it selfe, but their properties are rather deducted and brought downe from the starrs into the power of hearbes. Otherwise this wandring desert hearbe *Scammomyum*, which vniuersally purgeth choller, and leaucth the constitution of the body in more woyle estate then before, should be as familiar to the body, as *Succorie*, *Endisse*, *Bugiosse*, and such like hearbes of saluaty and curing nature. And y<sup>e</sup> *Dioscorides* saith, that *Succory* is of diuers kindes: one is cherished in Gardens as a pretious treasure, preserved for bodilie health, so the other is wilde and of more resisting vertue. Yet because they doo both alike drawe a naturall power from the starrs, in one perfect kind and substance, doo equally agree in one manner of operation: for they are so indicible and euident, as that their propertie is not knowne onely by reason, as by experience, as also highly occupied in the gouernment of mans health although they haue a right and due propertie of euident vertue, which mans art cannot sperat or put away: & therefore action and passion are due vnto their qualities, aswel for that they haue a whole and perfect substance of moouing power, as also for that there is an easie transmutation of their nature, into the naturall substance of mans body.

There is also an hearbe called *Polios*, which draweth a power from the high gouernour of Spirites, called *Amy*, and hath sitetne legions vnder his dominion, as *Dioscorides* reporteth in his third booke, and the fiftie two chapters in the Commentes of *Barbarus*, and *Virgilius*, that this hearbe is of an outward vertue most excellent, it hath great power against witchcraft, southsaieng, and coniuration: it is not inwardly to be taken, but outwardly to bee caried about: it is of a propertie by it selfe, and wil not inwardly be changed into the substance of mans nature, neither doeth it preuaile in remedy of any disease, except the falling sicknesse.

And surely, all other hearbs haue some naturall or immaturall portion, with our bodie. Yet it is vnpossibly, that they should be of one power and effect together, neither is there a like alteration one with another: For if their properties were of equall agreement, then one substance could not haue equall operation into another.

Even as these properties doo verie much disagree within themselves, so can they not forthwith passe ouer into mutuall substances of mans bodie, without artful knowledge, aptly composing them thereto. As fire sodainly without art, can not bee transformed into water, nor ayre into earth.

So by the same difference medicines are distinguished and and knowen from nourishments. For as nourishmentys agree with the natural comfortes of men, so medicines haue their properties, differing from the properties of men. And as medicines are repugnant to the disease, so both the body and the disease not onely become subiect, but resourmed to medicine, for health and safetie thereby. And although Art domitieth them, to become gentle, kinde, and naturall: yet art neuer deprieth them from their free properties: For how much the rather they are of contrary substance, so doo they shew themselves the rather in the similitude of a more greater action: and yet for that one substance is passed ouer into another, they are qualified also in power: therefore let vs once againe distinguish the estate and condition of medicines within themselves.

Although there is an artificiall forme in the constitution of all medicines, framed to some speciall appointed purpose, yet as Galen saith, there are some hearbes colde, which take a verie little portion of change in the heate of mans blood: And many times, not onely because they are of colde nature, but venomous in some degree of poison, verie notably do they corrupt mans body: As the mandragora and such like. There are also some other poisoned hearbes, in a most hot degree of strong venom: as the Daphnoides the Colocintida the Ilios. As they do exceed the heat of mans body, so do they reach most highly beyond mans nature, do forthwith oppresse life, and entertaine death, if their strength be not artificially remedied.

There

There are also medicines, neither of hurting nor salting power, neither of hote nor cold operation, neither doe they nourish nor yet destroy, but very indifferent to the body of man.

There are also composed medicines of honye, butter, sweet oyle, as they are not of no pure nor cleere vertue; so are they verie nourishable and restorative to nature: And as nourishments are easily changed into nature, so the power of all other medicines doe comprehend a worke in their owne properties, and therefore it is impossible, their power should be both kept and changed.

Galen doth make further report, that so long as medicines doe continue their nature and degree, vnder the equall condition of the body, are not onely gentle and fauourably intertayned, but changed into bloud with the nature of the body: are no more vnder the compasse of medicines, but rather followe the due course of vegetation, preservation and sympathie, with naturall operation, both in qualitie and power of the body.

Whether Galen hath extended his reasons to hote medicines, I know not, but I feare not to speake, that oftentimes both hote and cold medicines are vnder one propertie turned into bloud, when as the body meanelly is subdued with coldnesse from the extremitie of heat, and aduanced to heat, from the extremitie of coldnesse: for then is it impossible that any imperfe, should at all remaine, where many properties are diuinely changed.

And also it is a most hard and difficult estate, if substance in the nature of euery one thing, should whollie be taken away or diminished, so neyther then, is any suche bloud left alone to doe good in absolute power: for humours, doe nourish themselves, where good bloud wanteth. And euery naturall thing hath no naturall operation nor measure, where any such defect is. For surely there is no doubt, but whosoener ouer-largely feedeth vpon honye, cannot escape, but that at length his complexion is discoloured, defiled & stayned with a hott flegmaticke bloud. So likewise in sommer season, some bodies, by eating of cold Lettice are drayned to ouer great diminution, and heate, nature and bloud are many times extenuated, weakened and al-

Where no naturall operation is, there is no measure.

tered in their due course. Let euery one therefore most highly call to memorie, that measure and moderation are much preferred vnder the constitution of mans health.

Thrusianus an old fatherly writer (as one falsely perswaded) doth say, that nothing is carped, or conueyed beyond the heate of mans body, and that bodily heat congruently consenteth to all foraine heates, being of neuer so strong and high valour: and saith further, that single medicines cannot be changed, beyond their owne nature. The which wrongfull opinion and iudgement hee seemeth to consent with Paracelsus, who affirmeth that euerie thing is borne and brought forth into this world, to aduouch his owne proprietie in the actuall accomplishing of some effectuall vertue, for the helpe or hinderance of another thing. And yet this nothing proueth why any qualitie either of heate or bloud should be aduanced beyond his owne nature, except by some enforced extremitie: or except only because the maner of dyet, is more stronger in one body then another: or except some bodics are disposed to feede vpon grosser sustenance then another: for that body doth inioy and obtaine greatest health which feedeth vpon the purest, clearest and most choysse sustenance.

Surely as the body begetteth his portion of heate after the greatnesse, maner and meetnesse of sustenance, so warmenesse of bloud, equallie either by temutie, indifferencie, or fulnesse, is matched and aduanced with the bodie: but the office of the liuer is not herewith compared, hauing no naturall indowment of heate from the affluence of heate, and bloud in the body.

There is a constitution of variable humours by the same temperance of the liuer, vnder which one is more colder then the liuer it selfe, and the other more hotter after the condition of some materiall cause, from whence the heate of the liuer is deriued, especially for that nothing is so single in nature, but that it is variably altered by the heate of the sunne: so that some bodics, in the variable disposition of man are like unto waie modified, or clay hardened by the vertue and strength of the sunne.

Dyoscorides reporteth, that the complexion of euerie man draweth vpon the sunne, and the grace of the sunne hath a differing

fering action vpon all scuerall thinges variable; being comprehended in it selfe: and that euery man is disposed after the foure orders of the elementes. So that some men are white, some men blacke, some men red, some of one colour, some of another, therchy Galen saith that herein may be perceiued that all heates feede vpon the sunne. And furthermore doth say, that like as fire is stroke from the hardnesse, and secret baynes of the flint, so the liver is fed and nourished by an intente hote humour inforced from the sunne. For which cause and after this manner nourishment subtilly and moste secretly passeth into the naturall heate of mans body, chiefly when nature ioyntly in proprietie therewith.

So nourishment nothing disagreeth from wood ioyned vnto fire, which first standeth at a staie, then presently altereth into the nature of fire, and becommeth into one perfect substance therewith. And as heate is more weake in one body then another, so heate according to the copiousnesse of sustenance increaseth throughout the whole body; And heat also more speedily flammeth out after the constitution of a hot, high, and strong sustenance, then by a cold, thime and weake dyet. And therfore foods ought with care and diligence to be wayed and regarded, both for the preservation of mans life, as also for that some bodies are thorow cuill regiment easier corrupted and overtaken then others.

Then haue we iust cause to thinke that heate is not properly nourished of anie proprietie in it selfe, but either violently drawn from some other inferiour and naturall causes of fire, or els from the supernaturall comfort of the sunne, which is the onely re-  
 stauration of all inferiour causes, to become with them of one parmanent and firme operation.

Surely then nourishment is receiued into the body by three manner of meanes: as first, when an excelle quantitie of dyet is receiued into the body, bringeth forth some monstrous or vnaturall disposition in it selfe: And such strange dispositions will not consent euery after, to follow the right direction of perfect nourishment. As wine although it be of excellent qualitie, and most easily retayned and digested downe into the body, yet be-

ing receiued by excesse quantitie, oftentimes both benigne and ouercoole naturall temperance, and both of it selfe conuert into cold humours, by some strange alteration, for that not onely the aboundance therof confoundeth heat, and the verdour being ouercharged by a sursetting distemperance, oppresseth both the power of heate and nourishment, and altogether therewithall surpasseth bodily constitution.

There may be also wayed a consideration in the second degree, how nourishment aliereth and transferreth it selfe. For while it continueth, the stomacke hath the onely effect of foode: but being digested from the stomacke passeth from one office to another, vntill the substance, strength and power thereof, be distilled, conuerted and altered, to become of one vniou in mans body: and when the body is vnapt to intertaine perfect nourishment, both sheweth a degeneration of nature, and the distemperance of the body reclined to some foraine contagion.

There is an absolute comprehension in the third degree, which is moste perfect both to health, long life and the naturall substance of man, that is, when meate most sufficiently brooketh mans body, and the body taketh good liking and relishe of the meate, are forthwith resembled into one similitude together.

And yet there are foure degrees, which are called second humidities, besides foure humours which participate vpon the liuer. The first cause is contained vnder the subtile vaines and arteries: and therefore because heate is not onely degenerated, but settled and concocted in a corrupt bloud, there is a plaine digression of nature, and all moistnesse doe waie thime thereby.

The second degree of these Humidities, is when a dispersed due interfloweth from substance, into all the partes of the bodie, the which if by alteration of strange humours it falleth into corruption, is the onely efficient cause of a third humiditie, and no nourishment is fauourable vnto the body, and all glutinous causes are quite separated from the body, by meanes it is exanguie, consumed, and quite deuoyded from heat: yet it cannot be denied, but that there is some clammy matter impendent vpon the loonges, which gnaweth vpon the desire of substance,

Exanguie,  
that is with-  
out bloud.

nance, alwayes belonging to such humid diseases. The fourth humi-ty representeth a hungrie nourishment.

Galen in his sixt booke in the causes of Symptomatickes doth say, that although they haue diuers names, yet are they of one sharpe hurtfull operation in nourishment, except that which maketh some delay either in the stomach or in the maw, & that the vaines may extract a mouing comfot thereof.

And also we must vnderstand, that this nourishment extendeth to the extreame partes. Otherwise trueke in my opinion, other partes need not to contract nor trauell with the stomach and lyuer for moisture to their better nourishment. Al which perfectly sheweth that nature draweth a potential substance for the strength of nourishment: and the more nearer there is a communion of substance in all the partes of the bodie, the more easier is there a returne of nourishment, except it otherwise happeneth by meanes of any foraine accident. For sowes flesh, although it hath great affinitie and nearnesse with mans flesh, yet by the good operation of time, it is passed ouer into a perfect substance, and the digestion thereof is slowe, slower, and heauie, for because the union hereof is of a more thicke and growne substance, it is operative and ouerburthensome, then familiar, vsuall and accustomed. Therefore the power of hotte thinges, haue a double difference, for which cause ther are medicines of one operation, and nourishmentes of another, the which nourishmentes ought to haue an easie gracious nature, eyther to helpe nature decayed, or to pacifie the troubles of any disease offending wholsom constitution, doo iustifie and continue the health and safegard of the bodie, are preferred before all medicines, and nature the more graciously, and easily dooth accept them to bee placed in some due ordinance with the body. For such like nutritiue medicines, as they haue an inward mollifying operation, so haue they an outward application. And yet some, according to the demonstration of Galen doo thinke that nutritiue medicines inwardly taken, hauing possessed and matched their heat, vnder the fourme of a hot complexion, are of moore greater force and strength, and such medicines are ea-

ily reduced, and manifested in their owne nature and propertie more quicklie.

Theophrastus Paracelsus saith, that medicines outwardly ministred more speedily doo shew their nature, then those which be inwardly intertaind, especially if in their action they be hotte and firme: and although vnder the skame are more inwardlye tender, then is outwardly shewed, yet haue they a more ready dutie hereby, to search the deepnesse of the wound, and griued place, and the deepnesse of the soze, more speedily doeth peeld and open, if the inward humor be corrected by some purgatiue dring drinke, the diseased and griued soze presently altereth his plue, peeldeth to a sound union, vnd is presently comprehended vnder one safe substance of the body.

Aristotle in his Problemes (speaking of viniger and such like sharpe saures) dooth say, that the aswell inward, as outward applicattons, very sensibly doo create, and if heat bee betrayed of a more stronger power in the patient, dooth growe to an inward excesse, and outwardly offendeth: yet a strong and hot body will easily and verie much blunt and dull the power hereof. As first by extenuation and consumption. Secondly, by concoction, and thirdly by motion, for that they are rousing, neuer continuing themselves in one estate, but dispose themselves into al other partes. As fourthly by seperation, especially of those partes which are more sharpe, as prepared, purged and filled either by fluxing, either by urine, or vomite and breathing vapours from the stomach, rather then of those partes of the body, which are more calme, sound, bening and beautifull. In which it is to be marked whether nature be impaired, in the exclusion of one part more then an other, or remaineth wholly, sound, and perfect. Also whether the blood bee made cleare and kindly by a fresh and newe coniunction. Also whether the rind and barke of the vaines be wrinkled, diminished, and broken in peeces, and whether medicine haue a naturall power to vnite, and conioine in the nature of the body, for if the medicine be blunted and dilled by the strength of the body, then the body is utterly unable to defend it selfe from corruption, but presently infected with

with all kind of vlcration, And these kind of vlcers are comprehended either from ranke aboundance of melancholious corruption arising betweene the flesh and the skinne into some outward preposterous sore, or els most commonly by reason of some hottc fluxing humour vnnaturally setting in some part of the body, wherein some vnkindly worme breedeth and ourecreateth, except some present stay and remedy be had. And Galen saith there are diuers sortes breeding in their kind according to the nature and disposition of the body.

And although the Chirurgians do giue them seueral names yet they ought not so to doo, because they are woundes gathered and mishapen according to the monstrousnesse of the humour, and neuer continue in one kind.

And yet some olde writers deuide these sortes of sores into foure names: *Herpes*, *Phagedina*, *Chironia*, and *Telephia*. The first is of verie affinitie with a plague sore. The second is some filthy blacke worme, or *Fystula* fretting betweene the flesh and the bones. The third is a foule sore, hard to be cured, and being poisoned with the melancholiousnesse of the humour is called, *Noli me tangere*. The fourth complecteth it selfe vnder the name of all Boyles or Carbuncles: and surly al sharp, sower, swift, styffe and cruell med'cines, whether they be hottc, or colde, haue in themselves a naturall popson to doe hurt hereunto: And they are more harmefull beeing eaten, then when they be outwardly applyed, for in their nature, they do not only intoricatc the primary partes of man, but deeply pearce the power of the heart.

We haue a manifest and rare example of Socrates, who liued in strong power of health, except by drinking that dangerous and murderfome hearbe *Cicuta*, who sensible feeling the coldnes and power thereof to insinuate and wind it selfe, did banquish the highnesse and mightines of his heart: confessed that *Cicuta* was the sting of death, and the beginning of destruction.

Dioscorides describeth this hearbe *Cycuta*, to be both in nature and growth, like to our english *Henilocke*.

Surely these medicines do little hurt being outwardly applyed,

but they are poisonome and deadly, being inwardly taken, except the small quantitie thereof be such, as that the body bee of stronger power to banquish and shake off the mortaltie thereof.

There is also a certain ioyce now in vse, strained & squeased out of the leaues of *Laserpitium*. Antonius Musa saith, it is the gum of the tree it selfe called *Rosen*, or *Bellwyn*, and *Bewgum*.

There is no difference whether it proceed of the ioyce, or weeping teares and sicour of the tree. But certainly, that *Rosen* which groweth into a gum, by meanes of teares and weeping of the trees, sheweth thorow an vnaturall heat in the elementes a generall infection and disease vpon the trees, either by vnaturall heat in the elements, or by a distemperate and furious course in the stars, and the substance therewithall, is thickened, hardened and congealed.

As it is not our purpose to ioine together these differences, so neither are we to search out their particular power & strength neither their forme, likenesse nor shape, for their good vse, or euill abuse thereof. How much could I here utter in disgrace of the *Pandect*, for false exposition of these and suchlike ioyces, or congealed gums, which of the common people are one for another, falsly put in place: as the first misordering of *Asa fetida*, which the Arabians do rather seeme to put in place of *Gum*, and many very sophistically doo frame the fith of men long dead to serue herein.

But there are two principall sortes of *Gum*: the best sort proceedeth of the rich *Balsamm*, *Catabalsamm*, *frankensence*, *Oppobalsamm*, *Hyrr*, *Alloes*, *Beniamyn*, and many other sweete odours imbalmed within the dead cooiles of most noble personages which doo condensate into substance with the flesh by long continuance, as is afterwarde taken vp for perfect *Gum*. Ther is an other sort of *Gum* which cometh by meanes of men travelling ouer the high mountaines of Arabia, are oftentimes swallowed vp in the dangerous deepnesse of the sandes, & their flesh by large continuance of times, concreat therewith growing to be of one perfect substance & nature together: the Arabian writers do much commend this kind of *Gum*.

Nowe

Now to retorne to our purpose in the naturall causes of cold and heate, for that there was neuer anie able to shewe the action of colde and heate in one like qualitie of the same. And who was euer able to draw the strength of hote causes to take effect, from mans naturall heate? Or who was euer able, or yet would bying to passe, that cold thinges should take their action of colde and heate in one like degree, from mans naturall heate? Except in suffocating the senses utterly thereby. For cold medicines do in their owne proprietie and nature follow their owne strength and qualitie in the bodie.

Galen proueth by the example of cold water, which if it be inuested with an accidentall heate, will by potentiall essence in it selfe, retorne to a naturall proprietie of coldnesse. For as water hath a secret interflowing from the vaines of the earth, which although it hath some secret heate by vapours, or the influent exhalations of the elementes, ascending and discending, yet is it in proprietie altogether cold, without alteration, and therefore it is to be regarded that hote fire is extinguished and put out with scalding water, so medicines many times haue an action of heate, yet of their potentiall power they doe ouercoole and mrefe the body.

So likewise there is another degree of medicines of cold actions, which although they be altered by art, to become of a more hote power, yet doe they retorne to the former first frigiditie, yet altogether without excellencie in it selfe. So water doth retorne a waies to a peculiar and naturall coldnesse. Therefore if medicines be ministred in anie degree to the body, and therewithall doe congeale and extreame with coldnesse, it is done in the proprietie and nature of medicine, not because they are preferred beyond their accustomed action.

Now it is further to be inquired, whether medicines in the fourth degree, dronke vnder euident coldnesse, may in anie sort be quite translated from the naturall heate of man. For that it doth not much appertaine to our question, wee will not much here dispute with Galen, neither is it a matter of anie importance or waight.

It cannot be denied, but if these cold medicines be in small

quantitie proffered vpon anie distemperance of the body, cannot escape altogether the worke of nature, but therew. shall profiteth the bodie. For like as medicines framed and composed of simitoxie, much p̄uaile in helpe of the drop sic, so the disease called Hydros, that is, when the skinne is filled with water, is p̄ciently cured with blacke popie. And Galen somewhat touched in conscience, practiseth to wash away his former objection against the preparation of popie, seemeth to admit the vse thereof against those hote ulcerations, so it be both artificially tempered and naturally composed with the complexion.

Then such medicines are not in some quantitie alwaies so deepe lie fore set with cold, but that they may haue some naturall instinct of heate, especially such hearbes which are in the second and third degree colde, and may not altogether reiect and dispossesse themselves from the strength of heate: so doe they easily conuert themselves to become in union with bodily heate, and their wholesome kindly temperance, quietly, secretly and so daingly subdueth and appeaseth all extreme distemperances of heate in the bodie.

But Theophrastus Paracelsus on the contrarie affirmeth, that Galen is herein greatly deceiued. For he further sayth that cold medicines haue a p̄uate and effectuall nature of cooling and intertaind into the body, as possibly to be indured, untill it be regenerat with bodily heate. Paracelsus reason herein is, for that heate and cold may in both their properties obtaine a double distinction: as either are they to do some effect in their own properties, or els by accidentall meanes, the which hath bene sufficiently handled in the former books of these temperaments especially in the qualities of dry and moist things.

We may finde out sufficient similitudes and testimonies of cold and hote things, as popie being of cold nature, so Cardane is of hote nature, although they be hotly tempered in their single natures together, without artfull confection into the body, are not of equall operation: so are their actions vnequall and discrepant one from another, and their accidentall heate, hath supream intendment in the one, and disgraceth the other.

So like wise if Celledin be dronke in naturall kinde of it selfe

selfe, much profiteth the body, but being receiued into the body  
 by an accidentall heate, doe greatly hurt and distemper the vital  
 parts of man, not so much in respect of action as of operation.  
 And certainly, as there may be a translation of all thinges be-  
 yond nature. So oyle is not simply called hote, because it is tur-  
 ned into a flame of fire, but because it hath a natural and power-  
 full heate in it selfe. For surely hote nourishmentes, although  
 they be put into the bodie in the nature of fire, yet are they no  
 fire: for such kinde of nourishmentes are oftentimes to profite  
 the body in place of medicines, and yet the same transferred be-  
 yond the common course of temperance, disprofiteth and distem-  
 pereth the body. I would haue it to be heere vnderstoode, that  
 whatsoeuer altereth the disease is a medicine, except onely that  
 meate and sustenance which aduanceth it selfe beyond com-  
 mon temperance: otherwise all foode ministred vnto the bodie  
 should be medicinable, whether some naturall effect cyther of  
 liking or disliking proprietie. For some are of equall power to  
 comfort and nourish the body, some doe alter the body to some  
 vnkindly distemperance, some doe purge the bodie, some do sur-  
 fet the body, and some doe poison the body. We may not there-  
 fore coniecture, that all sortes of meates, suffered in the body  
 are medicines, but we must certainly perswade our selues that  
 all purgations ministred vnto the body, are poisonous for  
 present operation, although not deadly: for purgatiue medi-  
 cines are of three natures. In their first nature, lenitiuely doe  
 approue and molifie the body: In their second proprietie, vche-  
 mently doe search and strongly feede vpon the body. They doe  
 in their third proprietie, insuame nature, vterly oppresse the bo-  
 die by a sharpe adust fluxing of bloud, or els a deadly benumi-  
 ming of the vitall partes.

As all naturall sustenance agreeing with the body, is con-  
 uerted to the substance of flesh and bloud, so all poisons of what  
 condition soeuer they be, after they be chastised from their poi-  
 sonsome malice, are most curable antidotes, and remedies a-  
 gainst all venims and stenchfull corruptions, which cyther of-  
 fend or ouercharge the wholesome estate of mans life. Pet  
 Galen sayth that whosoever drinketh iuyce of the hyper or  
 R aspes,

aspes, is deadly poisoned, can neuer be healed, nor the popson thereof subdued, corrected or surprised, by any art in man. Yet Dyoscorides sayth, that the stone taken from the coyle and sepulchre, of some ancient king, after hee hath bene long dead, is a speciall remedie against the popson of hyper or aspes, and all other popsons in the highest degre.

Galen calleth euerie distemperate action (in proprietie) deterioration, that is venomous, to which hee rehearseth two seuerall kindes of hote and colde popsons as aforesaid.

Dyoscorides reporteth that the natures of popsons, are of sondrie degrees to mans body; And this contrarietie not onely respecteth a most mischieuous operation for a peculiar qualitie in it selfe, but hath also an indubitable proprietie in his owne substance, which is not onely contrary, vncertaine and gathered from the most distemperat influences aboue, but of the moste contagious vapozations beneath, all which easily is knowne by a certaine ordinary mutation going betweene: so that all those which continually doe not passe ouer in agreement with nature, are contrarie in their power to boddy substance, although they doe in eyther qualitie disagree. As manie of these vnnatural popsons, are within themselves, of one proper qualitie, so manie of them are of two qualities, one disagreeing from another, and yet are they not contrarie in their seuerall operative malice.

There are on the other side; many popsons which in their owne proper qualities resist againe, and yet in their kinde are not contrarie: therefore some extraordinarie mutation may determine, and correct this onely contrarietie.

Yet I doe greatly maruell that Auycen holdeth opinion, that all colde popsons are whollie contrarie to mans nature, in their kinde and proprietie, as that they may not be corrected, or delayed.

Dyoscorides reporteth, that an olde wife of Athens, made a contrarie experience her self, transmuting the heath Cicuta, by litle and litle without danger agreeable to purge her owne nature. And Galen in his third booke of Simples the xxi. chapter doth say, that all colde popsons, shewe their venome not in nature,

nature, but in quantitie, neither can they be altered from their malignitie, nor yet passe ouer into substance.

Theophrastus Paracelsus saith, this opinion is very dangerous, neither can it be true, that poisonous medicines obtain their force, rather from powerfull quantitie, then actiue malignitie: for the force of colde popsons beeing losse vnder the action of heate, manifestly doe infrigerate the body, which cannot be more notablie discouered, then if colde water being made of an accidentall heat, from a former propertie of cold, not onely returneth to nature, but becommeth more colder, then before.

So whosoever drinketh cold medicines, being drawen into accidentall heate, do in their operation returne to former propertie, and not onely alter, in their owne power, but are preferred to a more greater manifestation. For oftentimes colde steame is so discerned, as if the wine be thicke and clammy by contemplation, or by some foraine corruption, hath an vsurping accident of heat, which although natural medicine hath some operative inclinatio, yet there may be a tergiversation to their former propertie and power of coldnesse, and thereby oftentimes greatly offend vs, except the strength of our nature ouertrauell the danger thereof, or that the quantitie be small, or because litle heat is obtained and gotten in the vertue thereof, is the more easier detected.

We haue an example of the Salamander, who hath a continuall propertie of fire, and yet beeing of extreame naturall power of coldnesse, extinguisheth and quencheth all fire. Euen so this hearbe *Cycuta* and such like vnconstant popsons, haue an outward affinitie with fire: yet the practice thereof benummeth the most perfect heat of the body, to become vncertaine and wauering.

Dioscorides affirmeth, that although artificiall practice should delay this hearbe *Cycuta* to worke in a moderat propertie, yet wil it returne to a former affliction and euill disposition in it selfe. Which easily may be perceiued, in that al cold popsons are of contrary natures to hot popsons. So both of them are two dangerous contrarieties to the substance of the body: as also such medicines which work beyond common course are

poisons, and all such medicines which hasten the disease to become more swift, sharp, and insult the spirituall partes are poisons. And all such medicines which disgrace the disease, are ordinarie and of high condignitie with nature. And all such medicines which purely frame and vnite with the body, are pre-perseruations for the helpe, both of health and long life to the bodie.

Therefore in ministring of medicines, there is both an ordinarie and an extraordinarie composition: ministracion and operation. For medicines are rather framed of an actiue, then passiue nature. As Pepper or Mustard seede are actiue: so wine and honnie are passiue in operation.

Also there be other simples of doubtfull proprietie in their worke. As the Lettuce, which although Galen commendeth the proprietie thereof, to bee wholsome against the heate of the the stomach, yet Theophrastus Paracelsus reporteth, that it hath an energeticall worke to moderate, coole, and season the body in the midst of hotte infectious diseases, but neither Valerius Cordus, neither the Pandect, nor yet the Luminarie make any such rehearfall.

But Petrus Galiensis saith, that both the Lettuce, and hearbes of such like vertue, drawe vpon the north Pole: as some more nearer, and some farther off, and therefore in degrees they exceede one an other. And saith, all hearbes whose properties are leuiued from the south hot, are mitigated, measured, and equally compounded by an increment of the north wind.

And he further saith, that all single hearbes, worke after the coastes of the elements: except hearbes of cold proprietie, which of themselves haue no elemental attraction, the Sun notwithstanding hath a singular conslexion vpon them. And although it was before spoken in the first booke of these Temperaments that the Sun splendeth or diminisheth her force vpon all liuing creatures, yet there must bee vnderstood, that the Sun hath a permanent reflection in her owne power and nature, but onely that the heat of the Sun is stirred and prouoked to be of greater strength in sommer by meanes of certaine hot planets, which

which then haue speciall domination in the elements. So on the contrarie, the coldnesse of the elements in winter doo weaken and infeeble the heat, and yet the sunne hath one like power both in winter and sommer: so that as the faine artificer in heat, by the temperance of the yeare also the fruits of the ground arise and ripen therewith: and as the sun with the course of the yeare falleth, so doo the naturall fruites of the earth decline.

Then are we rightlie to coniecture, that the hearbes of the field attract from the elements an operative power in the vniuersall estate of mans health: for the hearbe *Peperites* hath a wonderfull and excellent operation, against the conuulsall disease, called the falling sicknesse, and draweth vpon the full of the moone in the east: and the said hearbe in growth is alwaies ascendent and discedent, with the increase and decrease of the moone. So also there is an other hearbe called *Scopa Regia*, which draweth a most high dignitie from a starre; which followeth the newe moone, called *Oculus Luna*, and is of right vertue to heale a swelling congested blood in the throat, called the kinges euill.

Petrus Galienus saith, the hearbe *Dragon* is of cold operation and draweth a vertue from the Love star. The heate of the Sun without difference warmeth all thinges, yet in deeper penetration of one thing more then another.

Herewithall it is a most excellent thing to consider the propertie of Honie: the which honie is respected to be in the vse of man in one degree, and in the vse of a Bee in an other degree. For as the heate of the Sun is sincere and pure in nature and propertie, so dooth it conioine with the course of starres descending by a certaine mellifluous dewe, insealeth it selfe vpon the hearbs of the earth by attraction. Neither is it of right indigement that this honie, is naturall & indifferent to all the hearbs of the earth, although the Bee hath a generall portion therto. Therefore *Dioscorides* saith, that the naturall Bee sucketh the most mellifluous fruites of the earth. But the vnaturall Beeroareth and rangeth aswell vpon the one as the other, especially all wilde and sauage weedes.

And yet as the Magnēt oz Lode-stone is unforceable to attract vppon euery complexion, so all sortes of hearbes are not drawen from the Elementes: for theyr attractiue apt- nesse many times fall out diuersly, after the complection of men. For as there be hearbes of thin and light operation, so there are thin and light humours in men. And as there be thick and grosse operations in hearbes, so are there also thicke and grosse humours in men. Therefore the power of hot thinges, may not be aduoged by touching, neither yet vnderstood by rea- son, for that al things are diuers in operation. For as hot things are not alwaies thin and light, so thicke things are not alwaies cold: yet doth it commonly fall out, that solutiue medicines are alwaies hot, sharpe, and bitter. But we may not iustlie affirme that all sweet medicines are hot, for that bitter medicines are shadowed many times with outward sweetness. As Galen saith *Sub melle venenum regitur*. Surely al hot things are of sub- till extenuation, and yet oftentimes through a hotte substance in the mselues, doo growe into fleshie thicknesse.

Hypocrates reporteth his helpe towardes a yoong man which was onergrown with fleshie thicknesse both of bellie and other partes of his bodie, did aboundantlie wash, bath, and soke himselte in the midst of sommer in colde water: And whereas chieflie his face and other partes of his body were styffened, thickened and bound with cold humours, and for the exceeding thicknesse of his skinne, the deflation of heate was repressed, forthwith a righteous experience tooke a prooffe. For that, fresh vniou and naturall collection of heate did follow.

This excellent temperance followeth the elementes by a na- tural repercussion of all cold temperatures, into the sweete and medicinable springes of the earth: for that the hot sommer course, in the Elementes hath repressed all colde tempera- ments of morning dewes, into the baines and hart of the earth, the water springes become thereby potatiue, wholesome and medicinable, and both within, as without the bodie of high operation. For now as the increase of heate is hereby styred  
vp,

by, so also the extreame colde, and ouer great thicknesse of the skinne, conceiue a free relaxation in the poores, whereas also both the bloud and breath were inwardly repulled, so the one freely interfloweth the vaines, and the other hath a temperate and equall proprietie from the loonges. And also the humours which were before halfe settled, doe become nowe more plentifull and are perfected into a regular order, and heate herewith regenerated, doth first spring vp and forthwith returne and strike backe againe, thereby at length heate ouercommeth colde in the extreame and vtermost partes, and permanently there doth settle.

Galen doth seeme to call this repercussion, onely the same repulsion, which is made after the concoction of humours. Neither is it to be maruelled if heate heereby, returne more plentifull, both because the bloud being increased and renewed, the heate also must of necessitie be increased.

Theophrastus Paracelsus saith, I doe esteeme heate to be borne out more euident and manifest to outward things by manie repercussions, although no increase of bloud shall follow in outward thinges: for certain momentanie repercussions may hinder bloud anie more to bend, yet it may not be said, that the cause thereof hapneth in the ripenesse of vnperfect humours. For this cause doth it seeme to come to passe after this maner, that bloud cannot easily be drawne, when it is chased from the outward plentie and fulnesse, vncertainly to possesse the inward partes: after which being againe inforced to anie outward operation, draweth a portion of humours to pursue those vapours euer after, as the old prouerbe is. *Fluxus, fluxum promocat.*

Therefore it is a moste excellent ornament to beholde the signes of the elementes in all euacuations. For seeing inferior causes do expresse and exercise the nature of superiour causes, it standeth with equitie they shoulde be obeyed: Especially the tides of the sea, drawing vpon the course of the moone: the sunne giuing increase to the vniuersal creation: The heaues hauing an excellent, pure and secret vse in the starres: The

planets hauing their temperance or distemperance in the con-  
plexions of all thinges. So then it is a moste high assurance,  
that euerie sicknesse, which distempereth in offending the life  
of man, ought to be considered vpon, after the high tempe-  
rance, or distemperance of the elementes, aswell as  
the complexion of the patient. I ende to the  
laud of God and profite of  
christian health.

Thus endeth the third Booke of the Tempe-  
ramentes.

*The Lord made heauen and earth and all thinges that  
therein is, blessed are the workes of  
his handes.*

At my next conuenient leysure three bookes more are to come  
forth vnder one volume as followeth.

A booke of the Distemperamentes.

An Apologie to the Plurifies.

A discourse vpon the diseases in the Arteries.

FINIS.

ΤΕΛΩΣ  
ΤΕΛΩΣ

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